SEVERAL SERMONS OR Declarations OF Mr. STEPHEN CRISP,

Late of *Colcheſter* in *Eſſex*, Deceaſed.

Exactly taken in Characters or Short-hand, as they were Deliver'd by him in the Publick Meeting-Houſes of the People called

Quakers,

In *Gracechurch-ſtreet*, and *Devonſhire houſe*, *London*.

And now faithfully Tranſcribed and Publiſhed. Together with his Prayer after every Sermon.

London: Printed for *Tho. Northcott*, in *George-yard* in *Lombard-ſtreet*, 1696.

THough the Writer of these Sermons doth out of Modesty decline to Print his Name, yet he is very willing to give all reasonable Satisfaction to any sober Inquirer, that he has not in the least altered or imposed upon the Author's Sense, either in the Taking, or Transcribing of them: And he does further assure the Reader, That he neither is, nor ever was, one of those People called *Quakers*, but always of another Persuasion; yet being willing, according to the Apostle's Rule, to *try all things*, he has sometimes been present at their Meetings; and having the Art of Short-Writing, he has taken many of their Sermons and Prayers from the Mouths of divers of their Preachers; and, among others, those of Mr. *Stephen Crisp*, deceased, which upon Review, appeared to him, as well as to several eminent Persons of another Way, to contain so many Gospel Truths, delivered with such Plainness, Zeal and Demonstration, and generally agreeable to the known Doctrins of Christianity, that it is hoped the Publishing of them may be useful to the World: And that the Design and Intent of them may be the more readily comprehended, there is a Title given to every Sermon, agreeable to the Subject-Matter chiefly treated of therein. If any desire to be further satisfied, by speaking with the Writer, they may be gratified herein, by applying themselves to the Bookseller,

N. C.

SERMON I.

The Great Mediator of the Everlasting Covenant.

Preached at Grace-Church-Street, April 25. 1688.

My Friends,

HOW should we all admire the Workings of the Holy Ghost? You may know from your own Experience, That all the Operations of the Holy Spirit from the Beginning, have been in order to the Cleansing, and Purifying, and Preparing you for the Kingdom of God. This Experience is given to a little Remnant, to know that the Manner of his Working, that the End, Aim and Design of all the Operations of his Power, is for our good, and in order to our Eternal Happiness.

Now, this is a great Ingagement upon the Minds of the People of God, diligently to wait upon him, that they may be opened more and more into the Myſtery of Life and Salvation, that hath been hid from Ages and Generations, and is now revealed by his Spirit.

And they that are thus exerciſed with the meaſure of Grace given unto them, they do grow and increaſe in Holineſs and Righteouſneſs, by the working thereof; and they increaſe in Knowledge in the great things of the Law, and the Myſteries of the Kingdom of Grace: By the Eye which God hath opened, they diſcern, that the working of his Power in all Ages, has been for the extirpating, rooting out and deſtroying of that Root of Iniquity, that hath brought forth ſuch a Crop of Sin and Wickedneſs, which was not of his Planting, nor of his Creating.

For from the beginning of the Creation of God, unto this Day, God hath had a ſingular Love and Favour to the Sons and Daughters of Men, as being (as I may ſay) the Maſterpiece, or greateſt Piece of the Creation, moſt nearly Related to himſelf, Created in his own Image, in Righteouſneſs and Holineſs; and in that they now are not ſo, but marred, and ſpoiled from bearing the Heavenly Image, is not the Lord's doing, but hath been wrought by the Enemy both to God and Man; yet the Lord continuing his Love unto the Work of his Hands, hath from Age to Age, revealed

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and made known his Power, for the restoring and bringing back again Lost Man, Fallen Man, Sinful Man, to be Reconciled unto him, that he may, as was intended, enjoy and possess the Love and Favour of his Maker; but there was no possibility found for his Reconciliation with the Holy God, but by making him Holy: For as the making him Unholy, separated him from his Maker; so the making of him Holy again, would Unite him again unto his Maker: So that there must be a way and means for the reducing of him to his Primitive State, before he could enjoy and obtain his Primitive Enjoyments; that is, the Love and Favour of God: And there hath been a General Universal Sense upon the Sons and Daughters of Men of this Alienation, and Estrangedness from God; and they have put themselves upon divers ways and methods to obtain Reconciliation, and to try if they could restore themselves; and they have found out Ways, and tried and proved the Inventions and Imaginations of their own Minds, in their Fallen Wisdom, what they might do to please God, and be reconciled to him.

We are Sinners, and we will Sacrifice, we will bring a Sacrifice for our Sins; and when Men have brought a Sacrifice, it hath not been accepted, because there hath not been a Mediator known, that might mediate for them with the Lord; so that all the Sacrifices they have offered, have never been accepted with

him, in order to an Attonement and Reconciliation: Now only thoſe that have relation to the Mediator by Faith in him, doth he intercede for, that he might preſent them again to God; and this hath been the difference between Sacrificer and Sacrifice, from the days of *Cain* and *Abel*, unto this day. Some have had relation to the Mediator in all their Services and Sacrifices, and ſome have had relation only to the thing offered, and the ſervice performed; but they have not in all Ages ſped alike: They whoſe Service and Worſhip was performed to God, with a relation to the Mediator, they have found acceptance; and they whoſe Worſhip and Service was performed only with a relation to the thing offered or done, that was but their own Act, that was but their Will-Worſhip, and that was always turned back again upon them, *For there is no Name given under Heaven, by which any can be ſaved, but only the Name of Jeſus Chriſt*, that is the Mediator of the New Covenant, for the Old one was broken: And when *Aaron* was ſet up to be an High-Prieſt to God, he was appointed to offer Sacrifices for the ſins of the People, and he that committed a ſin, was appointed by the Law to bring an He-Goat of the Flock unto the Door of the Tabernacle, and to deliver it to the Prieſt, and he was to make an Offering for the ſin committed after ſuch and ſuch a manner, and it was to be an Attonement with God for him: So here was ſeemingly

ingly a Reconciliation by a Sacrifice; and ſome ſaw no farther than the bringing of a Goat, and a Ram, and the performance of the Prieſt's Office, and they counted all was well: And others ſaw farther, long before the Apoſtle ſpake or wrote it, *It was not the Blood of Bulls or Goats, nor the Blood of a Ram, that could purge away Sin from their Conſciences.* And after the Apoſtle had opened the Myſtery of Divinity, who had a Divine and Spiritual Skill, in unfolding the Reſtoration of Mankind, he declared plainly, That *when the Offering was made by* Aaron *for Sinners, even then there remained ſtill a Conſcience of Sin; for it was not poſſible that the Blood of Bulls and Goats, ſhould take away Sin:* So that their outward Performances, and their outward Services, they did but point out the Mediator, they had a pointing Finger as it were to the real, true and everlaſting Mediator, Chriſt Jeſus, who is made a Mediator betwixt God and Man, that by and through him, Man might be again reconciled to God.

So that now in theſe Goſpel-days, wherein God is opening the Myſteries of Life and Salvation, to the intent and purpoſe, that the Sons and Daughters of Men might be reſtored again into their Primitive Enjoyment of the Favour of God, now in theſe days, it is the Duty of all Chriſtians, and of all that are ſeeking the welfare of their Immortal Souls, to have their Eyes and their Hearts unto Je-

ſus, as unto one that is able to reconcile them unto God; to him it is committed, to him Wiſdom and Power is committed, and to him Authority is committed, that he ſhould be an Everlaſting High-Prieſt, and that all the Services, and all the Worſhip and Religious Performances that People offer up to God, ſhould be in his Name, that ſo by him they might be Recommended to God: For none will ever find Acceptance with the Father, unleſs in all their Performances they have an Eye unto him.

So that it comes plainly to paſs, according to that ſhort and confident Aſſertion of the Author to the *Hebrews*, *That without Faith, it is impoſſible to pleaſe God*: But it is poſſible to offer Sacrifices without Faith, and poſſible for People to perform Religious Services without Faith, as woful Experience hath taught us in our days, that many have been exerciſed in a kind of Religious Service, that never in their Lives had Faith enough to believe the things that they Pray for, and they are without Faith. For when People Pray to God to ſend his Holy Spirit into their Hearts, that they may keep his Commandments to their Lives end, they have not Faith to believe it: And when they Pray, *Thy Will be done on Earth, as it is in Heaven*: this is a Religious Performance, but I queſtion whether it be done in Faith, if not, it is but an increaſing in ſin, and an addition to ſin. Where is the

the Man that is exercised in praying to God, that believeth that ever such a thing is like to come to pass? Go where you will in this or the other Nation, and inquire of People about their Faith; they believe there is no possibility of extirpating and rooting out of sin, while they live upon the Earth, therefore all their Prayers for it are vain, and their Faith a vain Faith: And it is high time in such a day as this, when Men are Faithless and Unbel eving, to preach up the Object of Faith, the Lord Jesus Christ. People are of divers Faiths, and of divers Beliefs, but we have found by Experience, that they do them no good, they do not bring a thing to pass, that of necessity must be brought to pass e'er they can be reconciled to God; their Faith doth not cleanse the Heart, nor extend so far as to believe that e'er they shall be cleansed; in all the Worship and Religion that they perform, they come not to this Faith, that they shall be made clean: All that is done is but in Sin and Uncleanness, they cannot bring a clean Sacrifice out of an unclean Vessel: And our Lord Jesus Christ saith concerning this Subject, *An evil Tree cannot bring forth good Fruit*, but there must be good Fruit brought forth: How must we do it? *Make the Tree good, and the Fruit will be good.* When Mens vain Janglings about Religion and Religious Fancies come to an end, then all this Religion will appear to be in vain, and will not answer the end for which it is per-

performed, till Men believe that it will make the Tree good and cleanſe the Heart, and transform Men by renewing the Spirit of their Minds. So that Religion muſt begin within, and it is not our changing of Forms of Worſhip from one Form to another, and taking up this and the other Opinion, that doth change our Hearts: Sad Experience doth teach us, that Men may carry over their Old Luſts into a New Religion; we can carry over our Old Inclinations into our New Opinions: For though the Form of Worſhip be changed, the Heart remaining unchanged, and the Luſts unmortified, *their Religion is in vain*, let them be of what Perſwaſion they will.

Now the Remedy of this great Calamity, that hath overſpread all ſorts of People; for there is no ſort of People, but there are thoſe among them that are under this great Calamity, of holding the Profeſſion of Godlineſs with an Ungodly Mind, and the Profeſſion of Truth with a Falſe and Treacherous Spirit.

Now for the remedying of this there is but one Way, that all Mens Eyes be brought off from having their Eye unto their Performances, and to the Doctrines and Tenents that they hold, and do, as the Apoſtle ſaith, *Fix their Eye upon Chriſt, and look upon Jeſus*, that is the firſt thing that muſt begin our Religion; for Chriſt muſt be the *Alpha* of our Religion, as well as the *Omega* of it. If I begin not there, let me begin where I will, I begin wrong:

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Let me begin at the moſt ſerious and ſound Doctrins and at the moſt Apoſtolical Religion, if Chriſt and his Apoſtles were here upon the Earth, if I walked among them, if I believed all they ſaid and did, I ſhould begin wrong, if I did not fix mine eye upon Jeſus Chriſt, that is the taker away of ſin, and is the ſanctifier of the Soul by his Spirit: There muſt be the begnning; and there muſt be the concluſion, he is the Author, and the finiſher of all true Faith: There are Authors of other Faiths, Men have their different Faiths, and Creeds and Articles, and they have expoſed and impoſed them too; but this is the worſt of it, none of them are right, let them be expoſed and impoſed with never ſo much force and violence, none of theſe will cleanſe the heart; but that Faith which is delivered over by Chriſt Jeſus, that hath the quality of cleanſing and purifying, that is the Faith when all is done that will do the work, that is it that will ſave and ſanctifie, and do the buſineſs that all the World is about; every one would have a Reconciler with God, and Sin rooted out, and be as God would have them be; this is the publick profeſſion of Chriſtendom, at leaſt they would find out ſomething by which it might be done: Others are willing enough to continue in Sin and Drunkenneſs, Whoredom, Lying and Hypocriſie, theſe are a ſort of *Fools*, that *make a mock of Sin*, and that ſwim in the ſtream of pleaſure, and what care they ſo long

as they make a profeſſion of Chriſtianity?

But I am ſpeaking of a People that are ſtrugling under their corruptions, that would mortifie Sin, and ſerve God in Holineſs and Righteouſneſs: and do Gods *will on Earth as it is done in Heaven*, and do it not in form, but would have power to do it, and they have tried ſeveral ways to do it, and it is not done, and many have been at this work till Gray Hairs are upon their Heads, and it is not done: Now God hath given Chriſt to make Reconciliation; now how can we, that have the Love of God extended to us, but extend our Good-will to our Friends, and ſignifie to them, that all the travel and pains they are at, and all the Prayers they make, that all will do nothing till they have their Faith fixt upon Jeſus, that is able to ſave and deliver them, *and ſave to the uttermoſt all that come to God by him.*

But here ſome will object and ſay, It is true what you ſay, but is it needful to preach ſuch Doctrins to us? for we all believe in Chriſt, that is the only Mediator and Saviour; We know that Chriſt Jeſus is the only Mediator, and that unleſs he Commends us to God, we cannot be Accepted of him. This is our General Doctrin, therefore what need it be urged and preſſed upon us, that are come into the Faith already?

Let me ſearch into the matter, it is of greater concernment than to ſearch into a Bargain of Worldly things: Men would fain have others

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open and discover to them wherein they may be Cheated, to prevent their being Imposed on in a worldly bargain. I hope then they will hearken to know how, and wherein they may be deceived by themselves, and deceived by others in matters of Eternal concernment: There are no Protestants, but they reject any Mediator but Jesus Christ, and believe that no Mediator can Reconcile them to God, but Christ alone, and they say he is the Object of their Faith; I would ask them this Question, Whether they believe in Christ at a distance, or as present, really present with them? If their Faith be Historical and at a Distance, that they believe in Christ, as one born of the Virgin *Mary*, and was Crucified and Dead before they were born, and Arose again, and Ascended into Heaven, and is set at the right hand of God, if the reason of my belief be, that I have heard of this Relation of Christ, or whether the reason be, because by his Spirit, he hath visited me in this Age, the one is, I believe because good men have told me so; but the other is, I believe because by this Spirit he hath promised to send to lead me into all truth, he hath visited me. Now let me examin whether I am aware of such a Spiritual visitation, by this quickning Spirit, which is the Lord from Heaven, and not only the Lord in Heaven: Whether I am aware of such a quickning Power and Vertue, which I have received upon my Spirit, that he is not only at the right hand

hand of God on high in Heaven, but that now he is come to knock at the door of my heart, and hath raiſed in me a Life, as oppoſite to ſin as his was. Let me conſider if I be aware of a ſecret touch of his quickning vertue upon my Soul, whereby he hath begotten me into a Life oppoſite to ſin, ſo that if ſin remains, it remains as a Burthen, and Oppreſſion upon me, ſo that I am a ſufferer, foraſmuch as I am quickned, and made ſenſible of a better life, of a godly Life, I would fain be at it, and live in it, but Iniquity, Luſt, and Corruption, lie in the way: He that hath quickned me ſo far, as to bring me to a ſenſe of the Burthen of ſin, my Faith tells me, he will take the Burthen off, elſe my Faith will do me no good, if Corruption ſtill prevail upon me; if my Faith tells me this, it will tell the wickedeſt Man in the World; as much but if my Faith tells me I am a ſinner and my ſin conſiſts of this and the other evil thing I do, and am inclined to do, it tells me again that he that hath quickned me, and brought me to a ſenſe of ſin, he can take the Burthen off from me.

Here now is a true Faith, that begins in Conviction, and ends in true Converſion; this is the word of Faith, which was delivered to the Saints, and which we are to Preach: They ſaid of Old that the word of Faith, which they had to Preach, was that which was nigh in their mouth, that they might hear it, and do it: I have ſomething nigh that reproves me for ſin,

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if I be Obedient to it then Faith giveth me victory over that which is sinful, for which the Word reproveth me; and as I see Faith gives me victory over any Corruption, which I have been strugling under, I am incouraged to fix my Faith upon him that hath thus quickned me; So that this is the difference between Faith in Christ at a distance, and Faith that quickneth me by Gods Spirit, that Spirit which hath been so much slighted in our days, by the highest Notionists in our Age; they supposed it to be a meer Fiction; some have mocked and derided, and others have been discouraged to speak of the Spirit, of Christ, and his operations upon the Soul; some have declared it both in the Press and Pulpit, that they have had no experience of the touches of Gods Spirit upon their Souls. But our experience hath brought us to another degree of knowledge; We know, and you may know if you please, and that before you sleep that there is a way opened, God hath made a way for his Spirit to reach the Spirits of Men, to signifie immediately to their Spirits without means, herein thou dost wrong, and herein thou mayest have life, and seek after it. Now the Spirit that thus worketh, is the Spirit of Christ, the Spirit that proceeds from the Father and the Son, that Voice in Men that tells them they might believe and be saved: When he comes, saith Christ, *He will lead you into all truth:* How shall the World know this is he? *He shall convince them of*

of ſin; If there be any convincement that ariſeth in Man of this and the other ſin, it muſt be from the way the holy Spirit hath upon their Spirits; he hath a way to ſpeak to Men, and every one that is a Lover of his own Soul, is bound to hearken to that voice.

In the latter days, ſaith the Lord, *when I ſhall raiſe a Prophet in the midſt of you, whoſoever will not hear that Prophet ſhall be cut off*: All Comentators agree on this Text, that that Prophet was no other than Chriſt Jeſus; it was not *John Baptiſt*, nor *Paul*, nor *Peter*, but Chriſt that was promiſed to be raiſed; there was ſuch an abſolute Command went along with that Prophecy, *that all ſhould hear him*, and it had a threatning at the end of it, *That all that will not hear him ſhall be cut off*: Are they not Whoremongers, and Drunkards, and Lyars, that will not hear this Prophet? They will not hear him, becauſe they love their Sins: What becomes of them? They are cut off from the enjoyment of the Love and Favour of God, and when they draw nigh to God in Prayer, and other Religious exerciſes, it is with them, as it was with *Cain*, *Sin lies at the Door*. When they come into a Storm at Sea, or are arreſted with Sickneſs, and Death looks them in the face, they would have Peace, but there is Diſtreſs, and Trouble in the room of it, What is the matter? Waſt thou not baptized into the Chriſtian Faith? Did not the Miniſter tell thee, *That thou art a Child of God and an Inheritor*

Inheritor of the kingdom of Heaven? Alas! my sin lyes at my door; O that I had time to live a better Life! What ails thy Life, Man? My Life hath been a life of Deceit, Lust, and Vanity, Corruption and Hypocrisie; Did not thy Teacher teach thee, that a Believer hath no guilt upon him, but that all his Sins are pardoned from the day he became a believer? This Doctrin will not hold in a Storm, tho' it will do in fair Weather; when Men are swimming in their Pleasures, it will serve them, but when they come to deal with their Maker, no Faith will serve them, but that which *purifies the Heart*, and that which makes a change *from the Earthly Image to the Heavenly.*

It were better for you and I, and every one of us, to take these things into consideration while we have health and strengh, and while some Sand, (as I may so speak) is in our Glasses, to consider what is my Faith? What is the Object of it? Have I dependency upon my Duties, and Alms, and good Deeds? They will fail me. But if my dependency be upon Christ as a Saviour, and a Sanctifyer, and my Sanctification is carried on gradually, *He that hath begun a good work in me will perfect it:* And if the reason of my going to Meetings, and going into my Closet, and bowing my self before the Lord, is to keep close to him that carries on the Work of Sanctification, *He will Work all my work*

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in me and for me; I cannot expect to live in the World, but I ſhall meet with temptations; the Devil will Tempt me, but my Saviour will be nigh me, as nigh to me as the Devil can be, if I Keep cloſe to him he will keep cloſe to me, *My Father*, ſaith Chriſt, *is greater than I, and none is able to pluck you out of your Fathers hands.* I muſt expect to be tempted, *For the Adverſary the Devil goes about like a Roaring Lyon, ſeeking whom he may devour.* Alas! ſaith one, though I have made ſome progreſs in the work of Sanctification, yet for all that, he may one day betray me: Am I grown ſtrong enough to reſiſt his Temptations? And wiſe enough to foreſee all his Gins and Traps, which he lays to inſnare me? But I know who can ſee them, and defeat them; I have my Faith fixed upon one that can bind the ſtrong Man, and caſt him out; the Life that I now live, is not in my own Parts, and by my own Underſtanding and Senſe: *But the Life that I now live, in the Fleſh, I live by the Faith of the Son of God:* This is that Faith that gives me victory; the Apoſtle had a battle for it, *I have fought the good fight, and henceforth is laid up for me a Crown of Righteouſneſs, and not for me only, but for all them that love the appearing of our Lord Jeſus Chriſt*, and that come to have familiarity with Chriſt, with his Spirit and Truth in their Hearts, with his Grace and Word; though theſe are ſeveral Expreſſions, they all

ſignifie one Immortal ſeed of Life, by which Men are united to God; it is a Leaven there to Leaven them into the Divine Nature.

Whenever ſuch a one is Tempted, he reſiſts not the Tempter in his own power, but he waits to feel the ariſings of that Life and Power and Virtue that was in Chriſt Jeſus, and is in him ſtill; he waits for that Power, that in the name of Chriſt we may ſay, *Get thee behind me Satan*: Being fortified by Chriſt's Name, and armed with his Power, what is it that a Chriſtian cannot do? What Valiant, Noble and wonderful things have they done, that have been ſhielded with this Faith? See the Eleventh Chapter of the Epiſtle to the *Hebrews*: All the Repititions of that Chapter, from one end to the other, in all of them the Apoſtle aſcribes all the Valiantneſs and Couragiouſneſs of thoſe noble Acts, to the Power of Faith; they looked to Jeſus, before ever the *Virgin Mary* brought him forth of her Body. The Prophets did earneſtly ſeek to know thoſe things, which the Spirit of Chriſt that was in them did ſignifie, that there was to be a Prophet before ever the *Virgin Mary* was Born: So that Chriſt was always the Object of a true Believer's Faith; tho' under the Law they had an High Prieſt, and he was placed at the Altar and they had Offerings burnt upon it, yet they had an Eye unto Chriſt, they had an undervaluing of all that their Sacrifices could

could do for them. *If thou wouldſt have had burnt Offerings*, ſaith David, *I would have given them, I would not have with-held them from thine Altar; thou ſhouldeſt have had enough of them.* He was bold to ſay, in reſpect of Acceptance and Reconciliation, *Burnt Offerings and Sacrifices thou wouldeſt not; a Body haſt thou prepared me, for it is written in the Volume of the Book, I come to do thy Will O God:* He had an Eye unto Jeſus that was to come, upon whom help was laid: There was a Redeemer, that ſhould come from *Sion*, and a Law-giver from *Jeruſalem*. They had an Eye beyond Sacrifices, unto Chriſt: In all Ages, the People of God, they have had the Anſwer of their Souls, which is Reconciliation, and the Favour of God; they that had this Anſwer, never had it but by Chriſt: No Man can be accepted with God, can never have the deſire of his Soul anſwered in Peace and Reconciliation with God, till his Faith be placed on Chriſt Jeſus: Neither can any Man have faith in Chriſt at a diſtance, and thereby be Reconciled unto God, but muſt know his Spirit: I muſt have an experimental knowledge of his Power and Wiſdom, and this I cannot have without his Spirit: Let me believe never ſo Orthodoxly, except I have the Spirit of Chriſt, it will do me no good, it will be no Advantage to me.

This is the Word, that was in my Heart as a well-wiſher to the Souls of all Men: As God

God hath done good to my Soul, so I cannot but wish well to the Souls of others, that as he hath found out a way for my Redemption and Salvation, so likewise I wish the same for others that are Bond-men and Bond-women, and under the Power of their Corruption: God's work hath been to destroy the Bondage and the Oppression, and to destroy the Tyrant that Reigns over the Souls of People, God having made them for his Glory, and the Devil has stollen them away, that they do not that which pleaseth God: But God's good pleasure is, that all *may be Saved, and come to the knowledge of the Truth: And God so loved the World, that he gave his only Begotten Son, that whosoever believeth in him, should not Perish, but have everlasting Life:* And he is called, *The Lamb of God, which takes away the Sins of the World.* He can take away sin; if my sin do not obstruct my Faith and Confidence in him, he will take it away, and if he takes that away, then he makes the Tree good. Nothing hinders us from the enjoyment of God, but sin, and if Christ will take it away by the Blood of his Cross, no matter, for all the Scorn, Contempt, Hardship, Reproach and Persecution of this World, no matter, for he hath not deceived us, but told us before-hand, if we will be followers of him, and be led by him, we must expect these things, suffering Reproaches, Persecutions, Disdain, Envy. These things come

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not uncertainly upon us; the World loves its own, and cannot love them that are not of it; but they that are not of the World, may be brought to the terms of God and they may not be any longer of the World. Christ Prayeth not that his Disciples may be taken out of the World, but kept from the Evil; he prepared for them that did not believe: So that Christ is a Mediator for all Men, and a Propitiation for all Men, and he is working by his Spirit for the Redemption of all Men, *That to as many as believe in him, to them he gives power to become the Sons of God.*

The sum of all is this, That we have an opportunity put into our hands, we cannot deny it; you must all upon search, confess, that the Grace of God doth often work in your Hearts against any Corruption, against any Evil: Let not this Price be put into your Hands in vain, as into the Hands of Fools: If I knew that this and that was a Sin, I would leave it, let us be of that mind, and we shall soon know it: and then say, If I knew such a thing to be a Sin, if I could get a thousand Pounds by it, I would not do it: Why should'st thou love sin for Profit or Pleasure? I am sure it is an ill Bargain when it is done: Whatsoever I am convinced of is a Sin, I will not do it.

Resolve upon this, and then the Grace of God will be at work, we shall soon see that we must leave off sinning: There is such a thing

thing I must leave, God hath set up a Judgment in my Mind against it; though it bring profit and Pleasure, away it must go. Here is a step, a following step, to follow Christ. He that will deny himself, will follow Christ: My Redeemer shews me this to be an Evil, I will not do it, but follow him, and imitate him. Here the Soul is led step by step, even by Christ, the Captain of our Salvation, till it is gradually cleansed from sin and, reconciled unto God; and this can be done by no other means, for Prayer and Alms will not do it, all that can be done by us will not do it; none can do it but Christ alone, that God hath laid help upon, that you may all wait for the Divine Operation of his Grace in your Hearts; that is it which we Labour and Travil for, as knowing that God hath wrought wonderfully by it for the Redemption of all those that love him more then they love their Pleasures, more then they love ther sins; it must be conclued, that following of him, and leaving Father and Mother, Husband and Wife, Children, Brethern and Sisters, all these things as they stand in competition with him, and the Obedidence of his Spirit, all these must be looked upon as nothing to him: Then above all things I must not displease him; *He can speak Peace, and none can take it away; and if he take it away, none can give it.* If we follow Christ, when this is done, then all is done according to the Will of God; then the

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The ſum of all is this, That we have an opportunity put into our hands, we cannot deny it; you muſt all upon ſearch, confeſs, that the Grace of God doth often work in your Hearts againſt any Corruption, againſt any Evil: Let not this Price be put into your Hands in vain, as into the Hands of Fools: If I knew that this and that was a Sin, I would leave it, let us be of that mind, and we ſhall ſoon know it: and then ſay, If I knew ſuch a thing to be a Sin, if I could get a thouſand Pounds by it, I would not do it: Why ſhould'ſt thou love ſin for Profit or Pleaſure? I am ſure it is an ill Bargain when it is done: Whatſoever I am convinced of is a Sin, I will not do it.

Reſolve upon this, and then the Grace of God will be at work, we ſhall ſoon ſee that we muſt leave off ſinning: There is ſuch a thing

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bleſſing deſcends upon the whole Creation; then every Man will ſpeak truth to his Neighbour, and every Man will govern his Family with diſcretion; ſo God is Glorified, and his name comes to be Exalted, who is worthy to be Loved, Adored, and Exalted above all Bleſſings and Praiſes, to him be Glory, who is God over all, Bleſſed for ever, and ever. *Amen.*

His Prayer after Sermon.

MOST Glorious God of Life and Power, and of everlaſting Kindneſs; a God of Long-ſuffering and Patience, elſe we had not been here at this day: Lord we are Monuments of thy Mercy; thou haſt ſpared us long, and haſt called unto us in a day when we turned away our ear from thee; thou haſt ſtretced forth thy hand all the day long, and thou haſt gathered a little Remnant of the loſt Sheep of the Houſe of *Iſrael* to pertake of thy Paſtures of Life; and now all our Souls have been greatly refreſhed and comforted, ſince we came to underſtand and comprehend with the reſt of thy Saints, the height and length, and breadth and depth of thy Love, which in the Son of thy Love, thou haſt Revealed to us: And bleſſed Father of Life, our Souls do breath and cry unto thee, on the behalf of Strangers, which are Aliens from the Commonwealth of *Iſrael*, that are yet breathing and

and inquiring after thee, *Asking the way to* Sion ; O Lord, remember them and hear their cry, and let their ſighing and complaining enter into thine Ears, that all they, in whom thou haſt begun to kindle holy deſires after thee, may have them grow into a flame to burn up all their Enmity to thee, that ſo they may be purified by thy Judgments, and receive of thy Heavenly Grace. This is the way which thou haſt uſed with thy Children ; thou haſt commanded them to Worſhip thee in thy Dwelling-place ; thou haſt taken them into thy Houſe, and fed them with thy fineſt Wheat, refreſhed them with thy loving kindneſs, and filled them with thy Holy Spirit : Deareſt God of Love, this is the deſign and purpoſe of our Meeting, together, that we may enjoy thy Preſence, and feel the operation of thy Word, and have Communion with thee, and thy Son Jeſus Chriſt, through thy Holy Spirit ; the way into Reſt and Life is with thee, thou canſt open, and none can ſhut ; Lord, open the Hearts of this People, to receive of thy goodneſs, and receive of thy bleſſings, that ſo every one may be ſenſible, that thou art at the leaſt knocking at the door of their Hearts, that thou mighteſt have an entrance, and bow the Hearts and Wills of all, to receive what thou giveſt and haſt to offer, to receive the word of Life, by which thou art quickning them, and kindle holy deſires after thy ſelf, that every one may

receive the Truth in the love of it : That ſo bleſſed God of Life, thy Glorious work of Redemption may be carried on, and we may all feel it carried on upon our Souls : Hear thy poor People that are crying unto thee the God of Gods in *Zion*, that are ſenſible of their weakneſs and feebleneſs, and how unable they are to overcome the Enemies of their Soul : Ariſe in thy power, O Lord, and theſe Enemies ſhall be ſcattered ; Let the Souls of thy People be raiſed from the Duſt, and delivered from their Sin, that they may rejoyce and praiſe thy name for their deliverance. Righteous God of Life, our Eyes are unto thee, to ſet forth thy Glory, for thou haſt made bare thine Arm for the Salvation of the poor and needy Souls, and thou haſt been ſtretching forth the cords of thy Love to gather them that were ſcattered ; and haſt been bringing home to thee thoſe that were hurried away in a dark and cloudy day : Thou haſt made us ſenſible of thy Operations, and haſt conſtrained thy Servants to labour in the Word and Doctrine, for the gathering of ſuch home, that ſo they and we may enter into thy holy Covenant, and may ſound forth thy Praiſes to the Ages and Generations to come : That ſo holy God of Life and Love, thou that haſt ſaved us with a marvelous Salvation, mayeſt receive for all thy mercies, and bleſſings to thy Children, Praiſes, Glory, Honour and Thanksgiving, for thou alone art worthy, who art God over all, bleſſed for ever, *Amen.* Ser-

SERMON II.

Heart Preparation for Receiving the Goſpel.

Preac'd at *Devon-ſhire Houſe*, Feb 12. 1687.

IT is in my Heart at this time to deſire that every one's Heart were prepared to be made partakers of the bleſſings of the Goſpel; for there is a certain Preparation that every one muſt witneſs in themſelves, ere they are capable of receiving Divine bleſſings; for in all Ages of the World, the bleſſings of the Lord have been manifold, and his Arm hath been always ſtretched out in all Ages to the Sons and Daughterrs of Men, that are ſenſible of the love he hath unto them, and where theſe tenders of the love of God hath met with prepared Hearts, they have received it to their eternal Well-fare: But this hath been the Lamentation that hath been taken up upon the greareſt

part

part of Mankind, that they have not been prepared to receive the love of God, their Hearts and Minds have been ſo filled with the love of viſible things and carnal Objects, that they have not been truly ſenſible of the Riches of the Grace, Mercy and Love of God unto them.

Now it was ſaid of old by the Prophet, *That the Preparation of the Heart is of the Lord*, and there is ſomething that belongs to us on our part, that we may attain this Preparationl that we may be brought into this Spiritual; frame of Mind, and that is, by returning to the Lord, for People to think upon his Name, and have regard to his appearance: And although this is not the work of Nature, for by Nature the minds of People are abroad and they are crying out as the Pſalmiſt ſpeaks, *Who will ſhew us any good?* Yet to help that defect, the Lord hath been pleaſed to ſend forth his Grace and his Truth, and to call unto the Sons and Daughters of Men, that they might ſeek after him, that they might *Seek the Lord while he is to be found*; and they that heaken to his voice, they will readily confeſs, that there is nothing doth ſo well ſatisfie an immortal Soul, as to be gathered into fellowſhip with its Maker: And that at one time or other it is the deſire of all Men and Women, that they might attain Peace with the Lord; and they know there is no Peace to the Wicked; they know wickedneſs will remain untill

until it is aboliſhed and deſtroyed ; and they know that it is not in their Power to deſtroy it, and therefore of neceſſity there muſt be a waiting upon the Lord, who is *Almighty* that he may reveal his Power in our weakneſs.

And they that are thus prepared in their Minds, mee, religiouſly together, with expectation from God, that he according to his promiſe will appear and will reveal his Arm, and do in them and for them that which they cannot do for themſelves ; this is a fit accaſion for People to meet together, and to have their expectation from God, and ſay Lord, thou knoweſt my weakneſs, and thou knoweſt the Enemies I have to deal withal ; thou knoweſt I am not able to overcome them ; therfore we are now meet together in the preſence of the Lord to wait to receive at his Hands, that Power, that Life, that Vertue by which we may be made more than Conquerors. Such a Religious Meeting thus gathered together, hath a Promiſe, *I will be in the miſt of them*, ſaith the Lord ; and therefore having a Promiſe, we may reaſonably expect that we ſhall be made pertakers of the living Virtue and Power, by which we may do that, which of our ſelves we cannot do.

And Friends, it is my Soul's deſire that you were all thus qualified, that every one had an evidence in himſelf of this right Preparedneſs for where the Eye is abroad upon any viſible

thing, that it ſeeks ſatisfaction in any thing below the Lord himſelf, it will wear away and wax old: All thoſe Objects that people fix their mind upon, they will wax old, but they whoſe deſires and the breathings of whoſe Souls are that they may grow into Acquaintance with their Maker, this will never wax old. When Peoples minds are fixed, as the People of the Lord of old were, when they made a compariſon between the ſtate of their minds and the minds of others, and ſignified it in theſe words, *They are ſaying : they are crying* (that is, they that are of the World) *Who will ſhew us any good ?* But we for our parts, our cry is, *Lord lift up the light of thy Countenance upon us, and we will be more glad of that, then they can be with all the increaſe of Corn and Wine and Oyl.*

Now they that feel in themſelves that the reaſon of their Meeting together is to enjoy the Light of God's Countenance, and to partake of the bleſſings of God, they have their expectation from God, their minds are retired into God, knowing right well, that if the Tongues of Men and Angels are moved to declare the Heavenly and Divine Myſteries of the Kingdom of God, they cannot be edified or benefited by them without the Divine help and aſſiſtance of God's Spirit, for there is a *Seal* upon them, and none can open that *Seal*, but the *Lyon* of the tribe of *Judah*, he only

is

is found worthy to unſeal the Myſtery, and unſeal the Divine Bleſſings that are with the Lord ; So that People muſt come to that retiredneſs of Spirit, to that reſignation of Soul to be as a little Child waiting upon the Lord, crying out unto the Lord, that he will prepare them ; *That he will make them Hungry, and then feed them ; that he will raiſe a Thriſt in them and then ſatisfie them with thoſe Dinne Springs of Life, which through the Lord Jeſus Chriſt are opened to every one that Believeth.* So far as your Minds are ſtayed and ſettled in waiting for the Lord, ſo far you will feel in your ſelves an openneſs and readineſs that if the Lord ſpeaks you are ready to hear him, ready to ſubmit to his Word ready to Obey him, there will be ſuch an openneſs in the mind, not to the words of any Man, but unto the Word of God, to receive that ; for where the words of Men are received though never ſo excellent, they convert not the Soul, *But the Word of the Lord is pure, converting the Soul.* And this word is that which is able to quicken thoſe that are dead in Sins and Treſpaſſes, and bring them to be made partakers of Life. For it is not an increaſe of knowledge that will do the turn, but it is the increaſe of Life and Vertue, the increaſe of Godlineſs, and ſubmitting of our Wills unto him that made us : It is this that will do our turn, this will bring peace to the Soul, and bring us into the favour of God, through our Lord Jeſus Chriſt.

Now that you all may feel that which prepares the Heart for this reſignation, and quietneſs, and ſubjection, you muſt wait upon the Lord, that ye may be made pertakers of the bleſſings of his everlaſting Goſpel, and of his Divine Preſence : This is that which is moſt profitable, moſt advantagious : And then the Lord will *Open to you the windows of Heaven, and rain down theſe bleſſings upon you*, whereby you will be comforted and refreſhed, far beyond all the works that we can do, for it is an *inward Work* that muſt be done upon the Soul to Convert People that have been alienated and eſtranged from God, and bring them to a reconciled State, through the Lord Jeſus Chriſt, whereby they may partake of the Divine Virtues, which Sanctifies and Juſtifies the Soul in the ſight of God.

His Prayer after Sermon.

MOST Glorious and Powerful Father, thy Arm of Power is made bare in this our Day to bring Salvation to the Poor ; O Lord, thou haſt lifted up the light of thy Countenance upon a People that have waited for thy Glory and thy Salvation, a little Remnant whom the good of this World could not ſatisfie, but O Lord, in an acceptable time thou haſt brought thy Salvation near, and the light and brightneſs of the everlaſting Goſpel thou haſt commanded to ſhine into the Hearts and Souls

Souls of the Mourners, and bowed down ones, who are ſeeking the Living God, not among the outward forms and ways of Men. But, O Bleſſed Father of Life, thou haſt now brought us to the day of thy Power, and bowed our Wills, and made us a willing People therein to ſerve thee, and to do thy Will on Earth, as it is done in Heaven; and for that end O Lord, thou haſt put it into the Heart of thy People to wait upon thee, in whom all our freſh Springs are, that from thee we may receive the renewing of Power from day to day, in all the hours of our Temptations and Tryals, our Eyes O Lord, have been to thee, and to thy Power; and we acknowledge to the Glory of thy Power and Goodneſs, that thou haſt been a God nigh at hand, when we have been ſeeking thee, and truſting in thee, ſo that we are a People ſenſible of thy Power and Preſence with us; for that Eye which thou keepeſt open to thy Children, it brings thy Glory to our view, and ſhews it breaking forth over the Nations, and we have great joy and ſatisfaction in beholding the Progreſs of thy mighty Power in our Day, how thou haſt broken down and confounded, and art ſtill breaking down and confounding all the dark Imaginations and Devices of the Sons and Daughters of Men, that have conſpired to hinder the breaking forth of the glory of thy Son Chriſt Jeſus. O Powerful God of Life, ariſe more and more in the greatneſs

neſs of thy Power and Love, and make known thy Counſel, and thy will among the Inhabitants of the Earth, and bow their Minds, O Lord, and their Wills, that none may dare to withſtand thy apearance, leaſt they be found fighters againſt God, and deſtroyers of themſelves. O Powerfull Father, for this end make bare thine Arm unto the Rulers and Governors of theſe Nations, that they mak know thy Counſels, and bow to thy Heavenly Will, and may promote thy Law of Righteouſneſs in their own Hearts, and the Hearts of others, that by thy Power, a bleſſed Reformation may be wrought, and Iniquity have a ſtop put to it, that it may not run down in a mighty Stream, as it hath done in time paſt, but that Truth and Righteouſneſs and ſound Judgment may be known in the Earth; that they that hunger and thirſt after Righteouſneſs, may have their Souls deſires ſatisfied, and ſo Praiſe and Thanksgivings ſhall ariſe from their Souls to thee. O Powerful Father of Life, preſerve and keep thy Children whom thou haſt gathered, and Purged, and Purified ed, and to whom thou haſt made known the way of Life, and made them a willing People in the day of thy Power, to do thy Will, and to wait for the comming of that Kingdom that thou haſt promiſed to eſtabliſh under Chriſt Jeſus, the King of Kings and Lord of Lords and that it may grow and increaſe and be ſpread abroad upon the Earth, and let

every

every one desire to be the Subject thereof: Powerful Father of Life, the Arm of thy Power and invinsible strength hath been Revealed, that nothing hath been able to resist or stand against and prevail, by which thou art planting *Sion* and Building *Jerusalem*, and establishing it; by the same Power let thy Work be carried on, and let many be brough in to be subject to Christ, for the good of their Immortal Souls: As thou hast multiplied thy Blessings among us, so from day to day thou hast made us sensible of thy Love unto us, owning us to be thy Children and peculiar People, by thy Presence in the midst of us, whenever we meet in thy Name to wait upon thee, that so Living Father, all thine both here and every where may be incouraged to attend upon thee, and to be faithful to thy Power; that waiting for the opening of thy Counsels, and the enlightning their Understandings, they may be able to comprehend with all Saints, the height, and depth, and length, and breadth of thy love in Christ Jesus, that in the sense of the freeness and greatness thereof, all thy Children here and every where, that in an everlasting Covenant of Grace thou hast gathered to thy self, may have Communion with Thee and thy Son and Spirit, and may return thee the Honour, Glory, and Praise of all thy Love, and Mercy, and Grace, for thou alone art worthy, who art God over all, Blessed for ever and ever. *Amen*

Sermon

SERMON III.

The First and Great Commandment.

Preach'd at Devonshire-House May 27. 1688.

WHEN God gave forth his *Law* on *Mount Sinai*, which *Israel* was to hear and to obey; The first great Commandment was, *Thou shalt have no other Gods before me*; here is the sum and substance of all true *Religion* that ever was on the Earth to this day, all the Commandments, all the Precepts, Prophesies, and all the dealings of God with his People from that day to this, have been all contained in this short Precept, *Thou shalt have no other Gods but me.* And as long as *Israel* stood in obedience to this Command, their Blessings were multiplied upon them, their good things were increased from day to day; the Lord was with them as long as they were

were willing to be his People ; he appeared as their *God*, as their Defender wrought their Deliverances, *fought all their Battles* for them, gave them Dominion and Strength, Courage and Wiſdom ; Miniſtred out of his *Treaſury* all good things unto them ; for the great care of God Almighty was with all his People, he had regard to them, and viſited them at all times, to keep them from Idolatry, *I am* ſaith he, *a Jealous God*, take notice of me to be ſo ; I am Jealous of my Name, if thou wilt be mine, *thou ſhalt have no other Gods but me.*

And all the Precepts about Offerings and Sacrifices, and making Attonement for Sinners, and the divers Services and Worſhip, the various Offices in the Temple and *Sanctuary*, they were all outward means appointed of God to keep this outward Church in an inward Conformity to the Command of God. This Command was written in Tables of Stone, and theſe Tables were laid up in the *Ark of God*, and all this pertained to the *Firſt Covenant*, and Typed and Figured out the Diſpenſation of the *New and Everlaſting Covenant* that God would make with his People, not like unto the old : How, not like it ? Not like it in the outward Shadows, the Tyes and Shadows of things, but he would bring forth the Subſtance of all thoſe *Shadows* and *Types*, and would alter the Form and outward appearance of things, *For as God is Unchangeable*, ſo is his *Law* Unchangeable.

Moſes

Moſes ſaith, the firſt and great Commandment is, *Thou ſhalt have no other Gods but me.* This was put into the Stone Tables. Chriſt Jeſus ſaith, the firſt and great Commandment is, *Thou ſhalt love the Lord thy God with all thy Soul, and with all thy Mind*, Matt. 22. 27. This is put into the *Tables of the Heart*: So here is a difference between the firſt Commandment by *Moſes*, and the firſt Commandment by *Chriſt*, they both acknowledge the firſt and great Command to be the ſubjecting of the Creature to him that made him as his God, that he may only ſerve him, and that he may love him with his whole Heart; The *Jew* could prove this by his *Stone Tables*, and *Chriſt* proves this by the Fleſhly Tables of the Heart, for there he is bound to love the Lord with his whole Heart, and to ſerve him only, *Him only ſhalt thou ſerve.*

Now here the Jews Law is brought over to the Chriſtians in the greateſt Point of Religion that ever was Preached, ſhuts out all Idolatry, all Superſtition, all variety of Religions, all is ſhut out by this Commandment, and the Criſtian that hath the Law written in his Heart, according to the new Covenant, he can go as readily to it and read it, as ever the Jew could go to his *Stone Tables*, and read the Law there; you cannot deny that if there be a thing written and ingraven in my Heart, I can go as readily to it as I can go to any Book or Table, tho I have the keeding of it;

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But the Jews had not the keeping of it, for generally it was laid up in the *Ark of God.*

Now Friends, that which lies upon my mind to ſpeak to you at this time, and that out of the great Love that I have to all your precious and Immortal Souls, as God hath had a *Love to mine*, is that you would all conſider and weigh in the fear of the Lord whoſe preſence is among us, which of you, and how many of you are come to the Obedience of this Commandment? I do not doubt but the moſt of you can ſay them *all*, but a happy People are you if you can do *one*, I dare pronounce that Soul a bleſſed Soul, that can perform this one Commandment, that can or dare ſtand before his *Maker and ſay, O Lord I love thee with all my Heart, with all my Soul, and with all my Might*, my love is withdrawn from all other things in compariſon of thee, there is nothing in this whole World hath a place in my mind, but as it is in ſubjection to the love of thee.

Here is the firſt and great Commandment, the unchangeable Law, the *Law* that was *good* in *Moſes*'s Days, and good in *Chriſts* Days, and it holds good in our Days, and indeed it is ſuch a definitive Law that the Breakers of it can neither be good *Jews*, nor good *Chriſtians*, there is an abſolute neceſſity lies upon us of abſtracting and drawing away our Minds and Souls from all other Gods, from all Images and other dependences and truſts that People are naturally liable to truſt to, and to have

their

their whole Confidence ſet upon the Lord; but alas; with Grief of Heart I ſpeak it, there are but very few that as yet have known the right giving forth of the *Law*, and there are fewer that are ſubject to it. This Law was not given forth at firſt without Thunder and Lightning and a terrible noiſe, and the Mountain ſmokeing (he that hath an Ear to hear let him hear) in ſo much as *Moſes* himſelf ſaid, he feared greatly and he quaked exceedingly becauſe of the Thunder of the Almighty, and the Mountain that ſmoked and burned with Fire, ſo that *Iſrael* could not draw nigh.

Now I ſay there are but a few that have come to the Knowledge of the giving forth of this Law, that have certainly known thoſe Thunders, and that Terrible Work that the Lord of the whole Earth makes, when he comes to ſet up his Law; for a great many that have come nigh to it, and might have heard and received the Words of the Law of God, they have gone backward, they have done like unto the *Jews* of old, thogh they had ſuffered much, and gone through much, and had ſeen the Wonders of the Lord, how he had led them and delivered them, yet when it came to this, that they muſt hear the Voice of God, they ſaid we cannot bear it; We cannot indure it: We have deviſed for our ſelves an eaſier way, for the Voice of Thunder and Dreadful noiſes put them into Terrour and qakeing, and Trembling and great Dread came upon them,

but

but we have found an easier way say they, what is that? *Go thou said they to* Moses, *and hear thou what the Lord saith, and come thou and tell us*, thou shalt be a Mediator between us, let God speak unto thee, and do thou speak the same to us, and we will hear thee.

Thus the *Jews* that were not come beyond the Law of God written in *Tables of Stone*, they would not come to receive it in their Hearts, as the *Christian* must, so *Moses* he received the *Law* from the *Mouth of God*, and he was Faithful as a Servant in the House of God, and he ministred forth the Law of God, his Precepts, Statetutes and Judgments, and Testimonies, and he made them a Book of Laws for all of them to walk by, from the highest to the lowest, how they should act in Criminal matters, and do justice between Man and Man, and what they should do in the Worship of God, and what they should do towards the Priest whose Lips should preserve knowledge for them, and so he brought up a Form of Religion, but his Work was according to the Precepts of God, and he brought them into the Form of National Religion, and Government, and National Laws. And so *Moses*, and the Priests ruled over them, and the Priest he offered Sacrifice for them, and made attonement for them, and *Moses* required of the Lord, and asked Council for them, and taught and instructed them, and what came of all this at last? When this was done, the Priest made

attonement

attonement for Sin, but he could not pluck away the guilt of one Sin, *there remained the Conſcience of Sin* after he had made his Offering, and *Moſes* taught them the Councels of God, and the Commands of God, but he could not bind their Hearts to the obedience of them, for he declared openly againſt them, that they were *a Rebellious and ſtiffnecked People*, notwithſtanding they had a Law without them; indeed time would fail me to run through the manifold miſcarriages of the Church of the *Jews* in reſpect of their Idolatry, in reſpect of their Contempt and Rebellion, both to God and his ſervant *Moſes*, which was to teach and to guide them: I ſay the time would fail me to mention the manyfold miſcarriages that happened among this People that had a Law and Religion without them, and a Teacher without them.

Now in the fulneſs of time it pleaſed God in ſending his Son Chriſt Jeſus to raiſe up a Prophet like unto *Moſes* in reſpect of Faithfulneſs, though higher in reſpect of Dignity; for *Moſes* was faithful in all his Houſe as a Servant, but this Man was faithful as a Son in his own Houſe, in the Houſe that he was Heir of that Houſe wherein he was a King, both a Prieſt, a Prophet and a Ruler in: When the Lord ſignified by the Spirit of Prophecy the comming of the *Juſt one*, he ſignified to the People that his Miniſtry ſhould not be as that of *Aaron*, the People ſhould not have their Religi-

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on without them, and their Laws and Precepts without them, and their Prieſts without them, and their Worſhip and Church without them; but that they ſhould have it all within them, *I will write my Law in their Hearts, I will put it into their inward Parts, then they ſhall be my People, and I will be their God, and they ſhall not forſake me*; Your Fathers brake my old Covenant, but I will make a new Covenant in the Latter days, a New Covenant, not like that your Fathers broke; they brake the Law without them, *But I will write my Law in their Hearts, this Prophet that is like to* Moſes, *he ſhall Teach my People, he ſhall be a Leader to them, and guide them in the way they are to go, and ſhall be a Captain for them to lead them to Salvation, and it ſhall come to paſs, in the Day that I do this, if there be any that will not hear him, he ſhall be cut off from among the People.* That is the Judgment that comes upon the contemners of the Goſpel, upon them that will not hear Chriſt Jeſus, they ſhall be cut off from the People; from what People? From the People of God, they ſhall have no part of the Priviledges that are injoyed through Chriſt, they ſhall be cut off from the Benefits that others reap by their Faith in Chriſt.

So that now we are to expect the operation and working of a Miniſtry that leads a People to an inward Religion, a Heart Religion, where the Heart is fixed intirely upon the True and Living God, as the object of their Depedance

Dependence and Truſt, and they haeve no other ; This is a ſtrange Word to Fleſh and Blood, what no other Dependence but on the Inviſible God ? Fleſh and Blood and Senſuality can never come to this, this is a Religion that hath been hid from Ages, and Generations,and will be hid to all Ages that ever ſhall be in the World where Senſuality prevails : What will you have me to have my whole Dependance for the comfort of of my Life here, and of the Life that is to come, the other Life, to have my Dependance upon an Inviſible God, that Inviſible Power that made me, and Created the World ? How is it poſſible for me to ſequeſter my ſelf, and draw my ſelf off from all viſible Objects ? I muſt truſt to this, and truſt to that ; Fleſh and Blood can never attain to this with all the Wit and Reaſon it hath, it can never ſeperate it ſelf from Idols ; they are little Children : they are Children of another birth, born of another ſeed, that keep themſelves from Idols.

Friends, Idolatry is a great deal more common, I find, than moſt are aware of. Am I commanded to *Love the Lord with all my Heart, and Soul, and Mind, and Might* ? What is left when the whole is taken away ? If God hath my whole Heart, what have I to beſtow upon the World ? What Love, what Affection, what Eagerneſs, what Fervency can I beſtow upon the World, or any Object in the World, when my whole Heart, and Soul, and Mind

is

is gone before, is gone toward the Lord ?

This is the firſt and Great Commandment, and the Second is like unto it, that is, *Thou ſhalt Love thy Neighbour as thy ſelf*, Here it is that the Law and the Prophets Faith, Creeds, Prayer, Religion and Worſhip, all that ever was in the World, all are Comprehended in this, *Thou ſhalt Love the Lord thy God with all thy Heart, Soul and Strength, and thy Neighbour as thy ſelf* : So what need is there for us to be diſputing about Religion, about this Tenet and the other Tenet, this Text and ther other Text ? For my part I ſhould only deſire for you to Underſtand this Text, and I ſhould not doubt your going to Heaven : Here is the Sum, here's all at once, here's the quienteſſence of all Religion, of all Types, Shadows, Figures, Ceremonis, and Prieſt-hood, and all that ever was or could be Named and Practiſed in the Worle, all brought to this, *The Heart given up to God*, our Love ſet upon him.

What is this ſufficient will ſome ſay ? This will make you a good Moral Man, but what is this to the Chriſtian Religion ? You may be led into Error, and become an Heretick for all this.

How can this be that I ſhould not be of a ſound Faith, but led into Error and Hereſie for all this ? When People let in Error, and Hereſie, and Unſoundneſs of Faith, Where do they let it in ? Do they not let in the Principles of Errour and Hereſie into their Hearts ?

I belive this, and that, and the other Error, it comes into the Heart, and hath a ſeat in the Heart; but how can we let it into the Heart, *When the Heart is given up to God*? Cannot I keep out Error and Hereſie, if I give up my Heart and Soul to him, Cannot I truſt him with all?

This kind of talk of Error and Hereſie hath come among Men that have had the keeping of their own Souls; they have taken their own Souls into their own hands, and have ordered their Religion themſelves, or have gotten ſome body to order it for them, and a great many of them have met together to make Creeds, and Catechiſms, and Confeſſions, and Orthodox Doctrines, that might certainly be profeſſed and ſubſcribed. So afterwards ſome have come and found fault with them; then they muſt have a Council to try them, then theſe go off and are laid aſide, and others are given in the room of them, ſo that theſe Men have ſet up for themſelves: Theſe would not be under the Goverment and Preſcription of God, as Children under the Goverment of a Father, but they will ſet up Religions themſelves, and ſay to the reſt of the World, if you own any thing contrary to our Principles, you are an Heretick, and being an Heretick you are to be rooted out and cut off. Do not you read in the Scripture, that *whoſoever hears not the Prophets that was come into the World ſhall be cut off*? What will not you hear Chriſt

ſpeak

ſpeak in the Church? Will not you hear Chriſt ſpeak? The Church cannot ſpeak without a Head, if you will not hear the Church you ſhall be cut off. Then they have fallen to Hanging, and Burning, and Killing, and Deſtroying People, and Nations not a few: And this comes from their makeing Faiths and Creeds, and ordering Religion themſelves; all their Barbarous and Inhuman Cruelties Martyring and Dungeoning of People comes from their making Faiths themſelves, and of all things nothing is more deſperately wicked, and they did not know it. *The Heart is deceitful above all things, and deſperately wicked, who can know it?* Men know not how Proud and Arrogant they themſelves are, and yet they would be ordering of the Hearts and Minds and Conſciences of others, and out of this hath Sprung all Superſtition and Idolatry, becauſe men would not give up their Hearts to God; *Thou ſhalt have no other Gods but me.* This Commandment is great in it ſelf, ſtrict in the terms, *Thou ſhalt love the Lord thy God with all thy Heart, and thy Neighbour as thy ſelf.* Their Neighbours could not ſee with their Eyes; therefore their will be Hanging, and Burning and deſtroying of one another.

But Bleſſed be God who is now bringing forth true Chriſtianity upon its old Baſis and Foundation whereon it was placed at firſt, for Chriſtianity hath been juſtled off from its firſt Foundation, for inſtead of Loving God with

all their Hearts, and Loving their Neighbours as themſelves, they Hated them : Now this is the Day, O Frinds, the weight of it is great; this I ſay is the Day wherein God is bringing Chriſtianity upon its old Foundation.

I would not have yov think that I am here judging our Fore-fathers that are fallen aſleep, that therefore they are gone to Hell, becauſe they ſaw not this Day, and lived not to ſee that benefit of it that we injoy ; I am far from it : This was the thing that they believed and prayed to God for, they did not ſee this Day outwardly, but they ſaw by Faith : When I was a Child I remember the People of God, when they got three or four together they would rejoyce in the Hope of what they Foreſaw, they gave Thanks to God for the Bleſſed Days that he would bring forth, though they could not tell when ; they did ſay, and believe that God would ſcatter the Fogs, and Miſts. and bring forth an Happy Day, wherein his People ſhould have the Gift of his Spirit; when they ſaw the Impoſitions, and Perſecutions of theſe times, when they that did not conform, and Comply, were caſt into Priſons, Dungeons, and Goals : Well, it will not always be thus, ſay they, there is a Day a comming wherein the Lord will ſet his People free from all the Yoaks of Oppreſſion, and from the Oppreſſor.

Indeed my Soul did rejoyce in hearing the Prophetical ſayings of theſe good men, and I thought I might live to ſee that Day ; Bleſſed be

be God that hath Preſerved my Life to this Day, and to this Hour to injoy what they Prayed for: They Prayed to God to ſcatter the Miſts and Fogs, that they might no longer Clound and Darken Men's Minds, and hinder them from enjoying God's Teaching; Bleſſed be God, that we are now in the injoymene of the Prayers of the Faithful, that left the World before we were in it. Now the Day is come that they Prayed for, and Enquired after.

How ſtrangely doth the Man Talk, will ſome ſay, concerning the Chriſtian Religion? The Chriſtian Religion is all *England over*; go to any Meeting in *London* except one, and they will tell you they are Chriſtians; I would to God they were, that is the worſt I wiſh them all: But what ſhould we talk of the Chriſtian Religion without the Chriſtian Life? Except we find that amongſt them, what ſignifies the Name and Profeſſion of it? And the Chriſtian Doctrine is wanting in many places too. There be many in this City urging this very Command, of Loving God with all their Hearts, and their Neighbours as themſelves, as fervently as I can do, or any body elſe, and yet they will tell you in the next breath, that no man in *London*, nor in all the World, can do this, no Man can poſſibly Love God with all his Heart, never a Man can be found that can perform ſuch an Act, as to Love his Neighbour as himſelf; Not every Neighbour it may be, but ſome one choice Aſſociate he may pick out, that he can Love, and bear with

with his infirmities and Affronts, and *Love* him as himself; *Love* thy Nighbour, that is every body, that there may be a Good-will for all People throughout the whole Race of Mankind, *Peace on Earth Good-will towards Men*: This is the Fruit of the Gospel. Christian Words will not make the Christian Religion, there must be a Christian Life; but where shall we find that, or seek for it?

I know not, I have nothing to do to Judge any body, but there is one that Judgeth who it is that Liveth the Christian Life, and who doth not; Who is this? What a one is this? *The* Head *of the Christian Church*; Why, is he here? Yes, the Head of the Christian Church is here, and he speaks and gives Sentence, if you have an Ear you may hear him, and if you will turn your Minds inward, for he is an *Inward Minister*; every one of you if you will turn your Minds inward, he will tell you whether you Live a Christian Life, and what a *Life* it is you *Live*; If there be a Drunkard here, let him ask whether his Life be a Christian Life, will a man go away Ignorant from this place, and have no Answer? If there be a Drunkard here let him ask inwardly in his own Bosome, Lord is my Life a Christian *Life*? I dare I affirm on Gods behalf he will have an Answer, No my Life is not a Christian *Life*, but a shameful Beastly Life, a Brutish one.

Who told you that the *Head* of Christians Christ

Chriſt Jeſus is preſent ? Chriſt Jeſus, is he preſent ? how came he here ? he is Aſcended up into Heaven ſuch a Day, ſay they, how came he here ? Let him be Aſcended up into Heaven, yet he is not ſo Aſcended into Heaven as not to be here alſo, how ſhould he fulfil his Promiſe if he be Circumſcribed in Heaven or Earth ? How ſhould he make good his Promiſe if when *Two or Three are met together in his Name, he is not in the midſt of them* ? Here are now many more then Two or Three met together in the Name of Chriſt, and that hope for Acceptance with God, through the *Mediator* Chriſt Jeſus, if you think that here are Two or There met together in the Name of Chriſt; it follows that Chriſt is in the midſt of them.

I know not what you may injoy, ſome may poſſibly ſay, I do not find any ſuch Preſence of Chriſt, I hear of the Preſence of Chriſt in the Sacrament, and I have heard talk of the Preſence of Chriſt at a Meeting, but I have been at many a Meeting and I never found ſuch a Preſence of Chriſt.

Can you Read the Scriptures ? Yes, I can Read the Scrptures as well as you, but that cannot give me a ſenſe of it, I do Read the Scriptures and Believe it, but what ſignifies my Reading the Scriptures concerning the Preſence of Chriſt, if I have not the ſenſe of it ? I have been at many a Meeting, but never had the ſenſe of ſuch a Divine Preſence

as you talk of, nor it may be at the Sacrament neither: What is the reason thou hast no sense of it? If thou wilt take my councel and turn thy mind inward, and enquire whether the thing I speak of be true, whether there be such a Voice as I speak of, that will tell thee what thy State is, if thou wilt be true to thy self, thou mayest know the Divine Presence, and thou mayest hear Christ speak.

The Soul hath got Eyes, and Ears, as well as the Body. What Eyes doth the Apostle mean when he saith, *The God of this World hath blinded the Eyes of them that believe not, least the Light of the Glorious Gospel of Christ who is the Image of God, should shine unto them?* If the Soul hath Eyes, and Ears, as well as the Body, it can hear, and see as the Body, as the Bodily Eye can see Visibles things, so the Eye of the Soul can see things that are Invisible,& Heavenly; you can hear my Voice outwardly, and you may hear the Voice of Christ inwardly: I have known some that have been so affriad to hear ill of themselves, that they would not inquire; some have been so guilty in their own Consciences, that they have been affraid of hearing ill, that they would not enquire about themselves: So it is inwardly, some have been so Conscious that their Life and Conversation is naught, that their Life is a sinful Life, that they dare not put it to the question: It would certainly have been told them, thy Life is not a Christian Life, thou

thou muſt mend thy Life, before ever thou comeſt to have Peace with God: If this ſhould be thy Portion and mine, that upon ſearch we ſhould find our condition bad, what harm is it.

I would put one queſtion to thee, be ſerious in conſidering of it, We are all Children of Wrath by Nature, none of us differ about that, and that *Unleſs we be born again, we cannot enter into the Kingdom of God*: The queſtion is whether I am one of thoſe or no: Suppoſe upon enquiry it be diſcovered to me that I am not, that is bad enough; this is hard, but not ſo hard as it is true, this is the thing which I would have you conſider; Am not I in a better caſe to know that I am in a Natural State, than to go on and periſh to Eternity? As long as there is Life, there is Hope; as long a Man is upon the Earth, and taking care for his Soul, and enquiring about the State of his Immortal Soul, if his Soul is not in a good condition, is it not better for him to know it, and to ſeek for a cure? for there is no greater Infirmity, and Infelicity can be upon a Man than to have ſome occult and hidden Diſeaſe, that he cannot be made ſenſible of; for this waſts and ſpoils him, and he cannot be perſwaided to look out for a Remedy; ſo it is inwardly, if a Man be ignorant of his condition, and go on to his dying day, and hour, and does not ſeek after a Remedy, this Man periſheth without all per-

adventure. When you are in this inquiry, be content to be controlled, be willing to have the Truth ſpoken tho it be againſt your ſelves. I might inſtance in divers things that I have ſpoken of : If a Man be ſatisfied that his Life is not a Chriſtian Life, I ſay, if the Swearer or Lyar, if the proud Perſon or the Effeminate, as ſoon as they come to be ſatisfied that their Life is not a Chriſtian Life that they now live, what can this Man expect ? What Counſel ſhould we give him, and what Counſel ſhould he take ? I will go on in the way that I am in, what, after thou knoweſt thy Life is not a Chriſtian Life ? God forbid ; Wilt thou go on and perpetrate ſin upon ſin, & heap up Wrath againſt the day of Wrath ? I am a Sinner, my Life is Unchriſtian, I make account to live in Sin, and die in Sin, is this good Policy ? Conſider another Text which our Lord ſpake, *If ye die in your Sins, whether I go, ye cannot come.*

O Friend, lay theſe things to your Hearts, what have I to do but to tell you that the love I have in my Soul to you all, makes me deſire in my Heart that you might be Saved ? *This is the Will of God that you might all be ſaved, and come to the knowledge of the Truth : Bleſſed are they that know the Truth, the Truth as it is in Jeſus* : Truth in the inward parts, hath a ſpeaking Voice, and if thou hearken to it, it will tell thee that thy State is Naught : Canſt thou believe the Truth when

when he tells thee ſo, that thy State is naught, and that thou art like to go to Eternal Deſtruction, unleſs there be Repentance and Regeneration to prevent it. Canſt thou believe this Doctrin, when it ſounds in thy own Heart? If thou can'ſt not believe it, Unbelief will be thy Ruine: *The Spirit of Truth is come to convince the World of Sin, becauſe they believe not in Chriſt*; he tells them their Condition, and they will not believe him: The Spirit of Chriſt convinceth Men of Sin, and they believe him not; The Spirit of Truth convinceth thee of thy Sin, but thou believeſt him not: Thou loveſt thy Pleaſure and thy Profit, and thine Honour, then thou loveſt not God with all thine Heart, and then thou art not a Chriſtian, but out of Covenant with God. Art thou ſenſible that thy condition is bad, were it not beſt to get it mended? After we are convinced of our own ſinful State, Is it not our beſt courſe to ſeek to have it mended? Who ſhall mend it? Saith one, I have done all I can to mend my Life, and I cannot mend it.

I have concluded ſo in my younger Years, I have Faſted, and Prayed, and ſpent time in Hearing, Reading, and Meditation, and did all in my own Power, and all to mend my State, but I could not mend it, and as I grew up in Years, Sin and Corruption more prevailed, and there was no help, and I came ſo far as to believe there was no help, and that

if God did not help me, I was undone to all Eternity; I many times wisht that I had never been born, I went to Ministers and Meetings, and to all sorts of separate People, and to all manner of Ordinance, and to all manner of Means to mend this bad Heart of Mine, to see if I could get a Power that would get me Victory over my Corruptions, but my Arm was never so long as to reach thereunto, it was far out of my Power and Reach.

Many have sought to get this Power of Reforming their Hearts, and Lives to attain it by their own hands, by their own endeavours, but they could never do it, they could never better their condition, nor bring forth fruit worthy of amendment of Life; I wish that every one was come to that pass, that they knew not which way to turn them, that they were come at last to their Wits end; they will come to it sooner or latter, the sooner the better. I have done all I can, I can do no more, I am at my Wits end, and I know not what to think, concerning my Eternal State, I know not what to judge of it, I strive against my Lusts and Corruptions, but for all that, they prevail upon me, Temptations come before me, but I cannont conquer them. O I am glad when People are come to that pass, that they know not what to do, but to despair of their own Arms, of their own strength, and their own Wit, and dispair of all other help in the World, I am glad of that.

But

But I am ont Preaching up Deſpair of God's Grace and Mercy, but let me tell you, when Men Deſpair of thier own doings, and of all outward means, and helps, then they are fit Objects for the Mercy of God, and not till then; *When the Lord looked, and ſaw that there was none to Save, and deliver, then his own Arm brought Salvation.* God will not ſave till then, God will not reveal his Power till Men have done with their own Power; they will never truſt God while they think they can do ſomething for themſelves. All the Forms of Religion, of the ſeveral People of this Nation, will do them little Good without the Power; What is the meaning of that Principle, to have ſuch Maſſes, and Prayers, and Performances? What is the meaning of it? let us ſearch to the Boottom. they ſay we are Sinners, when we Pray to God for his Bleſſing, and for Salvation by Chriſt, there is this at the bottom, they think theſe Duties and Performances will be very helpful to their State, helpful towards the knowledge of it; to ſpeak plain Engliſh, theſe are their Gods: If I ſpeak of profane ane wicked People, I would ſay their Luſts are their Gods: But when I ſpeak of Righteous People that are meer Formaliſts, then I ſay their Duties, as they call them, are their Gods: When they have done all, they can do nothing for them, and then they have no Gods at all, then they are

Godleſs:

Godleſs : And if God doth not help them they are undone to all Eternity.

When poor Creatures are caſt out as it were into the open Field, to the loathing of their Perſons, not ſalted at all, nor ſwadled at all, but lying in the Guilt of their Blood, *When I paſſed by thee, ſaith the Lord, and ſaw thee polluted in thy own Blood, I ſaid unto thee when thou waſt in thy Blood, yea when thou waſt in thy Blood, I ſaid unto thee, Live. When I paſſed by thee and looked upon thee, behold, thy time was a time of Love, and I ſpread my skirt over thee, and covered thy Nakedneſs, yea I ſware unto thee, and entred into Covenant with thee, ſaith the Lord God, and thou becameſt mine.* What was it a time of Love when I was ſuch an Object in my own Eyes, that I thought I was the moſt miſerable creature in the World, One that could not make a good Prayer, nor diſpute for Religion, nor perform any Duty, a poor Creature caſt out into the open Field, to the loathing of my Perſon, Loſt all that I Gained, My name was from among the Living, my days were paſſed over in Sorrow, and I ſaid there is nothing but Darkneſs, and Death and Miſery for me, I uſed all means and tryed all things, having only a living Truſt in God, a truſt in God alone, and that Fleſh and Blood cannot do, Fleſh and Blood cannot know him, therefore Fleſh and Blood cannot truſt in him : Alas, ſaid I, I cannot truſt in the Lord, I cannot caſt my Soul, and all my Con-

Concernments, my Fame and Reputation in the World, I cannot caſt all upon the care of the Almighty; I cannot know him, nor truſt in them, how can I do it, no body can do it: *They that know my Name*, ſaith the Lord, *they will put their truſt in me*, never a truer word was ſpoken, but how they ſhould know God and truſt in him, I know not.

When thou comeſt once to this paſs, to be at thy Wits end, and not know which way to turn thee, nor to whom to run to for help, or to ask Counſel for thy Souls well-fare, when thou art come to the end of all, and without hope, then God reveals himſelf by his Son Jeſus Chriſt; Chriſt the Son of God is known by our coming to him, but none can come unto Chriſt, *except the Father which hath ſent him, draw him: When thou haſt done with thy Gods. and thrown away thy Idols to the Batts and Moles*, then thou wilt find the Lord, and thou wilt cry out, O that God wonld have Mercy upon me, and lift up the light of his Countenance upon me, I am a poor miſerable Creature; there are many that make ſuch a whining and complaining, that they take a pride in their very Complaints; their Hypocriſie is ſo great, I have known ſome that have prided themſelves in wording their Condition, and expreſſing their miſerable caſe before the Lord, but ſuppoſe thou canſt not ſpeak at all, but feeleſt thy ſelf Miſerable, thou canſt not expreſs thy Condition

dition, at such a time as this God was drawing thy Soul to Christ Jesus, the Mediator of it; I have heard of a Mediator, and that there is *Balm in Gilead* for me, that there is a Physician there, that there is one Physician, even Jesus Christ the Mediator of the New Covenant; thou hast sinned againsthim, and grieved him, yet he stands with open Arms for thee, ready to receive thee and imbrace thee; where stands he? He stands at the door and knocks; it is a small matter one would think, to let him in, *Rev.* 3. 20. *Behold, I stand at the door and knock, and if any Man hear my Voice, and open the door, I will come in to him, and Sup with him, and he with me.* Here is good News for a hungry Soul, if any such be here, Christ the Mediator, stands at the door and knocks, he will come in and Sup with thee, if thou open to him, then we shall meet with the Lord's Supper: *This is the Lord, we will wait for him*; he will bring his Bread with him, the Bread of Life, and the Wine of his Kingdon, and the Lord's Supper will be Celebrated without Caviling and Jangling.

Now because we will not prevert the Scripture, I would have you that understand Books, read what *Commentators* of this and former Ages say upon this Text, whether they do not deliver in their Opinions, that this knocking at the Door, is Christ calling the Soul by his Grace, and this Door is the Door of the Heart, and Christ's Calling the Soul

Soul by his Grace and Spirit to let him in by Faith: This is their Judgment and Senſe, and their Senſe is mine, and I believe the Genuin Senſe of the Text, that Chriſt would have People think he is near to them, and would have them open their Hearts, and Recive him by Faith, for to be a Saviour to them.

No; that, ſaith Fleſh and Blood, I cannot bear, I cannot conſent to have him for my Saviour, I will not let him in, for he he is like *Micaiah* to *Ahab*, *He never ſpake good concerning me.* For if I have him for my Saviour I muſt part with my Luſts and Pleaſures; if there be any other Saviour I will try, and not meddle with him; he will ſpoil all our Mirth and good Society, he will tell me of every Idle word that I ſhall ſpeak, I muſt give an Account thereof at the Day of Judgment: What do you think that I can like ſuch a Saviour? That I can live with ſuch a one as will call me to an Account for every word I ſpeak, and that if I ſpeak one idle word, Judgment will come upon me? No, I will try one and another, rather than accept of him upon ſuch terms; I am one that am joyned to ſuch a Church, and injoy ſuch and ſuch Ordinances, and ſuch Helps: I am in Covenant with God, and under the Seals of that Covenant; I am Baptized and do pertake of the Lords Supper, which is another Seal of the Covenant, I hope it wil go well with me. I will ſomething farther another ſaith, we muſt have a Mediator, I will go to the *Virgin*

Virgin Mary, and offer something to her, and pray to her: Saith another, I will go to Saint *James*, and Saint *John*, and other Saints to Intercede with God for me: They must have some Mediator; This is the Twisting and Twining of the Sons and Daughters of Men, to keep out Christ the Great Mediator, who came into the World for this purpose to destroy the works of the Devil: Alas, I have nothing left but my bare Life and Living in the World; I have nothing left me but some *Little desire I had to Please God*, and that he will never Judge and Condemn me for; but my false dealing, and buying and selling with Deceit, He will Judge this, and Condemn me; And my Discoursing of things without me; all my Carnal Friendship and Love of the World, and my vain Fashions, all that is Corrupt and Defiled, these he came on purpose to destroy, He came to destroy both the Devil and his Works. What can a man Live in the World, and never joyn with the Devil: Never Sin at all? Never do any thing that the Devil would have him do? There is no Perfection in this World; no living without Sin here; then I am sure there is no Unity with Christ here, and if there be no Unity with Christ, then there is none with God the Farher What will become of thee now? What will all the pleaders for that opinion say now? There's some thing stauds between God and me, and I shall never have Peace, and what is that? It is Sin, I would have my Sin taken away, else I had

better never been born, Canſt thou remove Sin out of thy Heart? I have tryed, but I cannot do it, I have heard of Chriſt the *Mediator* of the New Covenant, he ſaith, he came into the World, and that for this purpoſe he was manifeſted that he might deſtroy the works of the Devil. Now Sin in my Heart is the Devil work, I will ſee if he will deſtroy that for me, I will truſt and rely upon him and ſee if his great Power can deſtroy it in me.

Here People comes rightly to believe in him that God hath ſent, and truſt in him, and he will take them in, and like a Chyrurgion he will rip up their Hearts, and let out their Corruptions, though there hath been never ſo much rottenneſs, and he will heal them and purifie them and pardon them, though they have been never ſo wicked, if they come to him; when thy Sins are ſet in order before thee, then thou cryeſt out, *O wretched Man that I am, who ſhall deliver me from this body of Death?* Is it God that hath thought on me, and waited to be Gracious, and hath born my Sins long, how wonderful is his patience towards me? All theſe things working in the Soul tends to beget a Love to God, and fervent deſires after being cleanſed and purified from Sin, and earneſt Prayer to the Lord to make that Holy Fire to kindle that would burn it up: The more the Soul truſteth in Chriſt, the more doth this Heavenly Fire burn up our Luſts, and then a Man feels a great change in his mind: The

things

thing (saith he) that I delighted in are now greivous to me, I hope I shall never be found in those things again, my mind is now taken off them; who took it off? Dist thou not strive before to take it off? I did, but I could not do it. There are many I believe, in this Assembly before the Lord, that are my witnesses in this matter, that when they came to Christ the Mediator, he changed their minds, and he untyed the Devils fetters; they were tyed to their Sins and Lusts, but he hath unlooſed them, and set them at Liberty; and they now find such a change, that they hate those things they loved; and when they come to think of them, they are ashamed of those things that they formerly took pleasure in; *What fruit* (saith the Apostle) *had you in those things, whereof you are now ashamed?* So I say, what pleasure have you in Sporting, and Gaming, and Drinking, and Company keeping? What pleasure have you to think on your Wanton Discourses? What pleasure in Pride & Vanity? What pleasure in Wrath, and Bitterness of mind? And what pleasure in Malice, and Envy? What pleasur have you in those things, whereof you are now ashamed: So far as you are convinced you are ashamed to think of them; I am ashamed to think that the Devil at such a time, by such a Temptation should prevail over me. I would to God you were all come to this, to be ashamed, that you might rememeber your past evil Ways, and Actions with sorrow and shame:

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There is a ſecret Joy in this: Sure it is better to be aſhamed than to continue in impudence: God hath wrought this change at laſt, and who ſhall have the Glory of it? God ſhall have the Glory of it, for his own works will praiſe him; What Men do many times they do for their own praiſe, but when they are at their wits end, and know not what to do, they caſt themſelves upon their Maker to ſee if he will have Mercy upon them, if not, they muſt Periſh; then for what he doth, he gets the Glory and the Praiſe of it.

There are ſome here, that are bound to praiſe God while they have a Day to live, for what he hath done for them; They could never have loved God with all their Hearts, but they would have cantinued Stragers to God, and the Devil would have led them Captive at his Will: They would not have loved God with all their Hearts, had not God firſt *ſhed abroad his love upon their hearts*, and conſtrained them to love him; it is he that hath firſt loved them, and *wrought in them both to will and to do, of his own good pleaſure*. Whatſoever we are, we are by the Grace of God, this Grace is magnified in them that believe, and obey the Goſpel: My Friends, we know there is ſo much Peace, and Pleaſure in the ways of God, ſo much Soul-ſatisfaction in Walking with God, and loving of him with all our Hearts, I ſhould be glad that every one you, were of the ſame mind, and had experience of it. We Labour diligently

diligently for this purpoſe, and we would ſet before you theſe two things.

Firſt, How we may come to know our miſerable Sate by Nature.

And what a bleſſed and happy State they are in, that have been Converted and Changed ; that have been tranſlated out of the Kingdom of Darkneſs, into the Kingdom of God's dear Son.

Conſider your State by Nature is Evil, we hope that many of you believe the Reports of the Goſpel, concerning the goodneſs of the Lord, his great love in ſending his Son into the World, to ſeek and to ſave you that were loſt, and that you believe in him. And we are perſwaided, that by the fooliſhneſs of Preaching God will ſave ſome of you, that you may be his Redeemed ones,and truſt to no other Saviour ; *For their is not any other Name under Heaven but the Name of Jeſus, by which you can be Saved* : He only can take away the Sins of the World, his Spirit ſearcheth the Heart, and tryeth the Reins, which he promiſed to ſend into the World when he was leaving of it ; Now I dare proclaim that Holy Spirit to be the Spirit of the God of Heaven, that now ſees what Reſolution thou art of,and what thou art now propoſing to do, whether to go on in ſin, or to return to God : This I can ſpeak without Blaſphemy, It is God's Spirit that ſearcheth thy Heart, and knoweth thy thoughts and purpoſes,and convinceth thee of

of thy Sin, God hath ſent his Son Chriſt Jeſus into the World to enlighten you, that by his Light you might ſee him, and that by his Grace you might Receive him, and that by his Grace you might be Saved.

To him I commit you all, and theſe words that we have Spoken in the Evidence and Demonſtration of the Spirit, according as he hath wroght in us.

I muſt tell you we were never called of God to Study *Sermons* for you, nor to Preach things that are made ready to our Hands, but as the *Lord our God* hath wrought in us, and as God hath been pleaſed to make known his Mind to us, and by his Spirit given us utterance, ſo we Speak, and ſo we Preach: You that are come to believe and receive the things of the Spirit, you will Judge what I ſay : *I ſpeak unto you that are Spiritual, judge ye what I ſay*, ſaith the Apoſtle ; ſo when I ſpeak of Divine and Heavenly things, you that are Spiritual, Judge what I ſay, and as you come to Judge and Determin in your ſelves that theſe things are true, you will feel the Power of them in your own Spirits, and we ſhall all be of the ſame mind, and as we have *one God*, we ſhall ſerve him in ſincerity, and worſhip him with Reverence; Then his Name ſhall be exalted in the midſt of us, and we ſhall edifie one another in *Love*, and we ſhall inſtruct one another, and call upon one another, *Come let us go to the Houſe of the God of* Jacob, *He will Teach us, and preſerve us* in

in his way, and do us good and keep us from all Evil.

Turn your Minds inward, and consider that God is a God at hand, ready to help you, and he requires no more of you than of other People in former times, to love the Lord with all your Hearts, and to abstract and withdraw your minds from all other things, that do come in Competition with him, and be sure to have no Trust or Dependance but upon him: Then see what God will do for you, no Tongue can express, nor Pen Write, *Neither hath it entred into the Heart of Man to conceive the things that God hath prepared, for those that love him.* That Wisdom, and Knowledge, that Joy and Peace, and Consolation that passeth all understanding, he will reveal and communicate by his his Spirit to them that love him, and trust in him, and rely upon him, and receive teaching from him; he will feed them *with Food in due season, he will bring the former and the latter Rain, and they shall be as Trees planted by the River of Water, and bring forth Fruit in due season, and their Leaf shall not Fade or Wither.*

This hath been *London*'s Wonder, and *England*'s Wonder; How comes it to pass that such a People's Leaf hath not Withered, nor Faded, as many have done? Our Root was by a River. If we had stood in our selves, if our Dependance, and Support, had been upon Doctrine, Tenets, and Commandments of Men, then

then our Leaf, would have been upon the Ground as well as others ; but becauſe we have been upon our Root *Chriſt Jeſus*, that is, always green, both in Summer, and Winter, therefore our Leaf hath not withered, to the Praiſe of God, and the Honour of his Name be it ſpoken : He hath preſerved us, for we have no Power of our ſelves, no more than others, but we truſt in God, and have received Power from God, to ſtand as Witneſſes for him ; we have truſted in the Lord, and he hath ſtood by us, and delivered us, when we were compaſſed about with Dangers, and diſtreſſes ; if we continue to truſt in him ſtill, he will bring us through all our Tryals, and Troubles ; and he will be with us, and *never leave us nor forſake us*; if we take him for our God, we ſhall never need any other.

We read that *Senacherib* King of *Aſſyria*, ſend *Rabſhekah* to *Jeruſalem*, to *Hezekiah* with a great Army, ſaying, *What Confidence is this wherein thou truſteth ? and he ſpake alſo to the People, and cryed with a loud Voice, Hear you the Words of the Great King of* Aſſyria, *Let not* Hezekiah *deceive you, for he ſhall not be able to deliver you ; neither let* Hezekiah *make you truſt in the Lord, ſaying, the Lord will deliver us.* Hezekiah *he went and Prayed to the Lord, ſaying, O Lord of Hoſt, God of* Iſrael, *that dwelleſt between the Chirubims, thou art the God, the God alone of all the Kingdoms of*

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the Earth, thou hast made Heaven and Earth, incline thine Ear O Lord, and hear, open thine Eyes O Lord, and see and hear all the words of Senacherib, *which he hath sent to Reproach the Living God,* &c. And we read that after he had presented his Supplication before the *Lord*, *The Angel of the Lord went forth and smote in the Camp of the* Assyrians, *One hundred four score and five thousand, and when they arose early in the Morning, behold they were all dead Corps.*

Thus you see what came of it at last, and thus it hath been in our day, they that trust in the *Lord*, he will deliver them, and they shall never be ashamed nor Confounded, but as for all other Gods, they that trust in them, shall be confounded and covered with shame, and they and their Gods, will perish together.

And now my Friends, I beseech you all to have respect to this great duty of putting your whole trust in the *Lord*, who is the living *God*, and he will be always present with you, and work in you both to will and to do of his good pleasure ; he will support and preserve you in all your Tryals and Sufferings, that you may be Vessels of Honour to bear his Name in the Earth, and so sound forth his Praise to the following Generations.

His Prayer after Sermon.

MOſt Glorious, Infinite Powerful Father, who haſt Created us and given us Life and Breath and lengthened out our time to this Day, and haſt long waited to be Gracious to us, and art ſtill waiting upon the Sons and Daughters of Men, holding forth the hand of thy Love, and offering thy Grace and tendring Salvation unto them, and haſt brought a day of Viſitation upon the Inhabitants of this City and Nation: Glory, Praiſe and Thankſgiving be to thee, O Lord, that by thy Power haſt inclined the Hearts and Conſciences of the Sons and Daughters of Men to ſubmit to thee, and bowed their Necks to the bleſſed and eaſie Yoake of thy Son Jeſus Chriſt, that they may do thy will on Earth as it is done in Heaven: They that are Travelling and diſtreſſed and afflicted in their Souls becauſe of their Bondage, do thou ariſe living Father, and reveal, and diſcover thy Power to them, ſhew them the exceeding greatneſs of thy Power, that they may truſt therein, and be ſafe; make bare thine Arm for their Salvation: Thoſe that are ſlumbring in their Profeſſion, let them be awakned, and bring to thine Heavenly Kingdom thoſe that have Paſſed through thy Refining Fire, and whom thou haſt Cleanſed and Sanctified: Powerful Father of Life carry on thy Work among thy

People every where, gather them that are ſcattered and bring back to thy ſelf thoſe that are wandring and out of the way, and ſeeking the Living among the Dead; Lord teach them and let them hear a Voice behind them, and guide them to thy Holy Mountain, that they may be brought to the path of Life, and to the place which thou haſt provided for thy little Flock to meet and Feed together, Offering unanimouſly the Sacrifices of Praiſe and Thankſgiving, which thou haſt ordained and appointed in thine Houſe. Bleſſed and Powerful Father, all thy little ones be pleaſed to ſurround with thine Almighty Power; and where-ever they are, let them feel thy preſerving Hand, delivering them from the evil of the World: We pray not that thou ſhould'ſt take them out of the World, but to preſerve them from the Defilements and Pollutions of it: That a Holy People may ſerve thee the Holy God, and bear thy Holy Name upon their Hearts, that, that above all may be exalted and Magnified, and humble Thanksgivings and Praiſes may be given unto thee, through Jeſus Chriſt, for all thy love thou haſt manifeſted, and for thy abounding Mercies, and renewed Favours which we have received at thy hands; to thee living Father through Chriſt Jeſus thy well beloved Son, in whom thou art well pleaſed, be all Honour, Praiſe and Dominion renderd by us and all thy People, from henceforth, and for ever, *Amen.*

SERMON IV.

The Standard of Truth.

Preached at Grace-Church-Street, May 29. 1692.

THERE is an Universal Standard of Truth that God hath set up over all the Sons and Daughters of Men; he hath given the Knowledge of it in and through Jesus Christ; he hath dealt it out to them, that they may be capable of joining and adhering to the Truth, and to be delivered from Eternal Condemnation. This *Standard and Measuring Rule* is revealed and manifested in every Man and Woman, by the Light that shines in their Hearts, by which they are able to discern, and to give a sound and true Judgment (if they are but willing) upon all *their own Ways*. A Man or Woman may know in every Word they speak, in every Action they do, whether they speak and do according

to the Truth, or whether they are juſtified by the Truth in what they ſpeak and do.

I tell you, my Friends, this is no ſmall Mercy that Mankind hath obtained at the Hands of his Maker, that he is brought into a Capacity of not acting Blind-fold, but that he may ſee his Way and his own Inclinations, and paſs Judgment upon them, Whether they are good or evil; Whether they will ſtand juſtified in the ſight of his Maker, or whether they will be condemned.

I confeſs the Vail of Ignorance that is come over the Sons and Daughters of Men, through Sin, Tranſgreſſion and Rebellion, is very great. And I may ſay, as the Apoſtle ſaid, *Some time you were Darkneſs*; And what can Darkneſs ſee? What can Darkneſs diſcover? The Lord our God, that made us, hath not left us in that State of Darkneſs, Blindneſs and Ignorance, but through the Riches of his Mercy and Goodneſs, hath found out a way to *command that Light ſhould ſhine out of Darkneſs*, into Peoples Hearts, for all that the Devil did to darken Man, to alienate and eſtrange him from his Maker.

The ſame Almighty Power that ſaid in the Creation, *Let there be Light, and it was ſo*, he hath ſhined into our Hearts, and the Way by which he hath done ſo, is through the Mediator, through Jeſus Chriſt the Redeemer, *in whom the fulneſs of the Godhead dwells*. He hath received Power from his Father, not only

ly to be Light and Salvation, but to impart and communicate of that Divine Light unto them, even *unto every one that cometh into the World*, that ſo by means thereof they may be delivered from their Darkneſs, and Ignorance of the Mind of God, that they were liable to in the Fall, and might be reſtored through the Mediator to a capacity of judging of their own State as the Lord judgeth, and of their own Actions, and of their own Words, and Ways, and Inclinations.

This is the *Standard* which God hath pitched in every one of your Boſoms for the Trial of your ſelves, either for Juſtification or Condemnation of every Word and Action.

Now, to make every one ſenſible of the greatneſs of this Bleſſing: Conſider it is not only given to augment and to encreaſe Knowledge, but it is given on purpoſe to allure and perſwade Men into a liking of Truth, into a love of Truth: The Apoſtle eſteemed it a wonderful Mercy that came by Chriſt, *He hath ſent him to Bleſs us, in turning every one of us from the Evil of his Ways*, ſo that here is a Capacity that the Sons and Daughters of Men have, through the Mediator, of being turned from the evil of their ways and doings, to that which is well-pleaſing to God.

The next Work, after God hath wrought thus mercifully for the Sons and Daughters of Men, is, That they would be good to themſelves, and merciful to themſelves, and take

pity of themſelves, by a due improvement of the Grace and Mercy, and Kindneſs of God, that he hath beſtowed freely upon them, and in bringing all their Deeds to that Standard, all their Words and Actions to that Rule, that ſo whatſoever they be, or how many ſoever, if they do not anſwer that Standard and Rule, they may deny, withſtand and reſiſt them, that ſo they may keep out of Condemnation: For the Apoſtle declares it plainly without ſcruple, *There is no Condemnation to them that are in Chriſt Jeſus*: If he had ſaid to them that profeſs Chriſt Jeſus, there had been a large Latitude, eſpecially for theſe Nations; but the Words are limited, and you will find them ſo, that is, *to them that are in Chriſt Jeſus*, and (as if he ſhould ſay) that you may know rightly whom I mean, I mean *ſuch as walk not after the Fleſh, but after the Spirit.* They that are in Chriſt, walk after his Spirit, for, *they that have not the Spirit of Chriſt, are none of his*, but they that are his, walk after the Spirit, the Spirit of Truth, and there is no Condemnation to them.

It is not only the Scriptures that Ratifie and Confirm this Doctrin, but you your ſelves are all living Witneſſes of the truth of this, that ſo far as you do act and ſpeak in Obedience to the Principle of Truth that God hath planted in you, you feel no Condemnation upon you: Such a thing I did at ſuch a time, and I had no Condemnation: Why ſo? Becauſe I

did

did it in Obedience, and Subjection to that meaſure of Grace that God ſet up in me; and ſuch a thing I did, for which I was Condemned; Why ſo? Becauſe I did it according to the inclination of my own corrupt Mind, and in contradiction to the Truth that opened in me.

My Friends, I would have you in point of the Doctrin of Chriſtianity to be the better for what you Read and Hear; it is poſſible for me to Preach the Truth, and you may believe what I ſay, and you may read the Holy Scriptures, and have the belief of what you read; but if you come to a ſenſible feeling of the fulfilling of the things you hear, you will give a greater Seal to the truth of the Doctrin, than by all you have read and heard, and you will *grow wiſe to Salvation*, by trying and experiencing the effect of every thing you underſtand; and not like the Carnal Men of this World, that have not Faith, that mind only their Worldly Profits and Pleaſures, ſuch are *Earthly, Senſual, Deviliſh*; but I would judge of Actions and Words, according to truth, and according to the effect I find in me: I did ſuch a thing, and I had Peace in the doing of it, I feel no Reproach, no Condemnation upon me; here is a way for People to grow up in the Life of Chriſtianity, to keep to the Standard of Truth, for whether Men will or no, they muſt do it at laſt, and

may now if they pleaſe make a Tryal of their Words and Actions.

As for the moſt part of you, you are got paſt *Pilate*: *Pilate* could make that enquiry, *What is Truth?* ſaith he; And I confeſs it is not long ago, it is within the Memory of Man, that a more ſerious and better ſort of People were confounded with the Darkneſs and ignorance of thoſe times, that they were ready to cry out, What is Truth? And where is Truth? Their Eyes were ſo blinded, and things were ſo jumbled and confuſed by the Diſputations that Men raiſed, that made things ſo dark, that People could not ſee their way: but *God who hath commanded the Light to ſhine out of Darkneſs*, hath brought a *Glorious Day*, hath diſſipated, and ſcattered, and driven away a great deal of that Fog and Miſt, that did overſpread Men's Minds: As many as have ſincerely ſought the Truth in the inward Parts, they have found a Divine Principle of Truth, that hath a ſelf-evidencing quality in it ſelf, to convince the Minds and Conſciences of the Sons and Daughters of Men, that it is the Truth: And to this the Lord hath brought moſt of you, to be ſenſible of ſomething that is Truth in it ſelf; There are many things that are true in the words of them, many true Expreſſions, but there is Truth in it ſelf, the Eſſential Truth of God, which as it is in God, is Everlaſting and Eternal, and will ſtand over all Error, and Falſhood and Deceit;

ceit; as the Truth in Chriſt Jeſus, it is a Standard and Rule for Men to act by: He hath given it to the Sons and Daughters of Men, and as it appears in them, it is either a Judge to condemn them, or a Saviour to ſave them from their Sins, and ſo to juſtifie them.

Now that which concerns us, is to find out that Meaſure of Truth, or Manifeſtation, or Principle of Truth, which it hath pleaſed God to reveal in our ſelves: And whoſoever will turn their Minds a little while inward, into the ſerious ſearch and conſideration, how the Lord hath dealt with them, they will find they are not quite deſtitute of Truth. One that makes it his practice to Lye, Cheat, and Cozen, is not utterly deſtitute of Truth, for there is a Principle of Truth in him, that doth Check and Reprove him for his Theft, Lying, and Falſhood, and he lives under Condemnation himſelf: He cannot draw near to the God of Truth upon any occaſion, but his Lying and Falſhood ſtands in his way. Now if ſo be that this Lyar be made ſenſible of a Principle of Truth in him, and do but bring his Words and Actions to the Truth, ſo much of it as he knows will make him leave Lying and Deceiving, and to practiſe Truth to eſcape Condemnation, if he will but leave Lying and Falſhood, and live in the Truth, and ſpeak the Truth to his Neighbour, he will find another State, Condition and Frame in his Soul than there was before: He is now more at Peace, and hath a

Clear and Serene Way to come to God by Prayer, and for pouring out his Supplication, which he had not before; for he had barred up his own Way by his Sin, which lay continually at the Door; *If thou doſt not well, Sin lies at the Door*, ſaith God to *Cain*; ſo when you do Evil, you cannot but know it; when you are Drunk, or Swear, or tell a Lye, and deceive your Neighbour, and carry on the deſign of ſinful profit, thou knoweſt it, whether Men know it or no, and God that made thee, knoweth it, and there thy Sin lies at the door, and blocks and bars thee out, that thou canſt not offer thy Prayers to God with that clearneſs, as if thou hadſt ſpoken the Truth; ſo that it highly concerns every one of us to be waiting upon God for the diſcovery of his Truth to us; and then we muſt embrace, adhere, and join to the Truth, as our chiefeſt good.

But ſome will ſay, this adhering and joyning to the Truth is a hard Leſſon: It is pretty eaſie to find out a Principle of Truth, that ſtandeth againſt and oppoſeth all manner of Evil: Very few now adays will deny a ſetled Principle of Truth in every Man, that judgeth Falſhood and condemneth Deceit, and witneſſeth againſt it in others, and in themſelves: But this ſame joyning, and adhering to it, that cannot be done without a Croſs to a carnal mind.

Now if the Croſs of Chriſt be not taken up, there is no good Chriſtianity among us; where this

this is neglected, it ſpots and ſtains the Profeſſion of Chriſtianity, becauſe it is ſo directly oppoſite to the Doctrin of Chriſt; *He that will be my Diſciple muſt*, it is not, he may if he will, but *He muſt take up the Croſs of* Chriſt *and follow* Him. There were a ſort of People that were never like to be made Chriſtians, that would be exempt from taking up a daily Croſs, therefore he preſſeth it upon them to deny themſelves and take up his Croſs and follow him. No man is like to live a Chriſtian Life without taking up a Daily Croſs.

This I cannot do ſays one, I know how to carry my ſelf among Chriſtians with Seriouſneſs, Sobriety and Watchfulneſs without ſhaming any Profeſſion, but I cannot deny my ſelf, I cannot contradict my own Will: This is that which keeps a man from leading a Chriſtian Life. Then he cannot deny himſelf and take up his daily Croſs.

Now it is come to this, now a days when a Light is broke forth, and Men have a Principle of truth in their own Hearts, It comes to this; ſaith one, I ought to be *Holy in all manner of Converſation*, and to be Watchful over my Words, and have my Converſation Honeſt and Juſt without Deceit: See what a deal I know, yet I can never Live this Life for all I know it ſo well, I cannot take up a daily Croſs which is ſo much againſt the contrary inclinations working in me; then the Queſtion I put to my ſelf is, Shall I take up a Croſs or no?

Here

Here it comes to the point with every Man or Woman after they come to the knowledge of this *Standard* of Truth: If the World would but come to this Rule and Standard, there would be no more Cheating, Couzening, no more Fraud, Deceit nor Emulation, nor War and Bloodshed; if Men would, but in every thing they do, answer the Principle of Truth in themselves, they would put the Question to themselves, Shall I take up a daily Cross or no? Shall I deny my self those Pleasures that my Conscience doth condemn? And those ungodly Gains that I seek after by Falshood, by Lying, Prevaricating and Departing from the Truth; shall I do this, that I may be Rich and Great in the World, or shall I not?

You know what I say, many of you, and have put this Question to your selves, and some have made a good Answer to it: I will take up my Daily Cross by the Grace of God, this Standard of Truth shall be the Rule of my Words and Actions to my Dying-day.

They that have learned this Lesson and obtained Peace with God through our Lord Jesus Christ, that have not only made a Resolution, but performed it in Act and Deed, by the Power of Christ's Cross, they will be Purified and Sanctified and Washed from their Old Conversations, and *Have their Conversation in Heven*; that is, Live after a Heavenly Manner, Live a Godly Life here upon Earth, when they have come to this Resolution, and also to the Practice of it.

I would desire, and it is my Labour, that you that hear me this Day, that are aware of what I am speaking, *viz. The Standard of Truth*, the Principle of Truth, that unerring Guide, which is placed in the Conscience of every Man, that Justifieth or Condemneth his Actions and Words; You that come to be aware of this, that you may all come to this Godly Resolution in your selves, I would have this Dispute carried on in every one's Bosom; when the Question is stated, I would have you really Answer it, shall I guide my Actions and Words according to this unerring Rule or no? I cannot tell what to say, say some, there is danger in it: What danger can there be to answer that which a Man knows to be Truth? I will tell you what danger: The World is Perverse, and most Men live out of Truth, and the Devil is a Cunning Adversary, and he would have none live in it: *He abode not in the Truth*; and he would not have us live in it, nor regulate our Words and Actions by the Truth in our own Souls: What if most Men in the World pervert the Truth? What if so few walk in the *Narrow Way*, and so few come to Life Eternal, therefore is that an Argument, I must not come there? should it nor stir me up to greater diligence, that by any means I may be of the number of that few that shall obtain Salvation, and not go with a great Company in the Way that leads to Destruction? If we improve our Times and Seasons, and Opportunities,

portunities, and Mercies, and Bleſſings, that are vouchſafed to us, we at laſt may obtain Life Eternal.

But ſome may ſay, I muſt ſit down in Deſpair; for I cannot come thither of my ſelf, though I do what I can to *Work out my own Salvation.* There is a Decree againſt me, What though I ſhould Pray never ſo much, and ſpend my Nights in Grief and Sorrow? If I be decreed to Eternal Damnation, there is no help for me, no hope that I ſhould eſcape it. And if I be decreed to Salvation, though I take my liberty to Sin and be Looſe and Wanton as others, it cannot hinder me from attaining Salvation at laſt.

For this Reaſon many have laid aſide the Spiritual Warfare againſt Corruption, and their Spiritual Travel, that they will do nothing in order to their Everlaſting Happineſs; therefore they think they had as good take their Pleaſure: But, my Friends, the Caſe is not now ſo with us; Let every Soul among us praiſe the Lord for his Mercy, in expelling that thick Cloud of Darkneſs, which is vaniſhed and gone: This I know, and I hope you do all believe that God doth every where, and in every Nation call Sinners to Repentance, and that *He delighteth not in the Death of him that dieth, but rather that they would turn and live*; and in order thereunto, he hath given his Son Jeſus Chriſt to be a Saviour and a Mediator, and *he hath ſent forth the Spirit of his Son into our*

our Hearts to give direction to us in our Way: Now our Duty is to make Improvement of thoſe Viſitations of Mercy that God hath beſtowed upon us in order to our Salvation, and not live in *Rioting and Drunkenneſs, Chambering and Wantonneſs, Strife and Envying*, and following the Faſhions of the World: But we muſt *Work out our own Salvation with Fear and Trembling.*

But ſome will ſay, Is not this done already? Is it not already wrought by our Saviour and Mediator? *Chriſt hath taſted Death for every Man,* and laid down a Price for the Soul of every Man.

But yet there muſt be a change wrought in us; there muſt be a tranſlation of our Souls from one ſtate to another: This is called in the Scripture, Regeneration, and being born again; this is called a being baptized into Chriſt, and deſcribed alſo by other Expreſſions: But the matter is, to change thy Life, for there is a ſinful Source of Wickedneſs, that is ſtirred up by the Motions of the Powers of Darkneſs and our own Concupiſcence, but God is always ready to bring us under the government of his Holy Spirit, that will lead us into all Truth; and this cannot be done without a Croſs: But the Queſtion lies here, Shall I take up this Croſs or no? If I do, it will *Crucifie me to the World.* Let me ſee, How much do I love the World? A great deal: But do I love the World better than my own Soul?

Soul? *What will it profit me to gain the whole World, and loſe my own Soul? Or what ſhall I give in Exchange for my Soul?* I cannot get to Heaven without denying my ſelf, let me take care of my Immortal Soul; I am a poor Creature, I will ſerve the Lord my Maker, and make it my buſineſs to glorifie and pleaſe him. He can ſnatch me away by Death when he pleaſeth, therefore I will labour that my Thoughts, Words, Actions, and Converſation, may anſwer to that Rule, that he hath ſet before me, as a Standard of Truth, to ſquare and regulate my Actions by: I will not live any longer in Vanity, as many do, I do not know but my Breath may be ſtopt to Day before to Morrow, therefore, *To Day, while it is called to Day, I will hear* God's Voice *and not harden my Heart*, but receive that Council that is offered to me for the benefit of my Soul; I am bought with a Price, I am none of my own, I will live to him that died for me, I have more reaſon to live to Chriſt and ſerve him, that ſhed his precious Blood for the Redemption of my Soul, and to be ſubject to him, than to be ſubject to Chriſt's Enemy, to the Prince of the Power of the Air, that Rules in the Children of Diſobedience; I will take up a Reſolution to ſerve God, but I can do nothing of my ſelf, but, *The Grace of God which brings Salvation, will teach me to deny Ungodlineſs and Worldly Luſts; and to live Righteouſly, Soberly and Godly in this preſent World.* Take heed of being deceived

ceived and beguiled, for there is no way will bring you to Heaven, but an Holy and Undefiled way.

Therefore come and take this Standard of Truth in your hands to guide you in your way, that you may neither turn to the Right hand nor to the Left; this will ſhew you the way you ſhould walk in, and be like the Cloud and Pillar of Fire to the *Iſraelites* in their journey to *Canaan*, which was a Type of Heaven, the Cloud they could ſee by Day, and the Pillar of Fire by Night; ſo this Standard of Truth will direct you in your Travel to the Heavenly *Canaan*: Let this be Rule and Meaſure of your Thoughts, Words and Actions.

If a Workman that is a Builder hath a Rule to work by, if he goes on and never examines his Work by his Rule, but makes his Eye his Rule; if he doth not bring his Rule to his Work every little while, to ſee whether his Work be right; if he worketh on and never mind his Rule, What ſad work will he make? But a Prudent Skilful Workman will ſay, I will not truſt mine Eye too much, but I will look to my Rule, my Rule will not fail me; if there be bad work, it will diſcover it to me, that I may mend it before I go any further: Thus a diſcreet Workman will often bring his Rule to his Work, and uſe his Line and Plummet that he may make it Workman like; He will ſay, if I let my Rule alone and not make uſe of it, but work as I

pleaſe

pleaſe and truſt to mine Eye, no wonder if I make bad work, and what I build fall down again and tumble about mine Ears.

You to whom God hath given the Standard of Truth as a rule and meaſure to Govern your Thoughts, Words and Actions by. Let every thing be tryed with it before you die and leave this World: if you do ſo and make this your daily practice, then ask your ſelves, and you will be able to tell your ſelves and tell me, and ſay, I have now obtained more hopes of Gods Favour and a greater ſenſe of his Love, and goodneſs to me than ever I had before. The Apoſtle doth exhort us to *Walk Circumſpectly not as Fools, but as Wiſe, Redeeming the time.* We have ſpent a great deal of time in vain, let us now be Wiſe, and Improve our time for our Eternal Advantage; let us walk Circumſpectly, that is, look round about us, Conſider our ways, and try all our Thoughts Words and Actions, by the Standard of Truth. *To Day* (My Friends) *while it is called to Day*, hear the voice of God, and *harden not your Hearts*, and receive that Heavenly Counſel, that is tendered to you, that you may be *partakers of the Inheritance, among the Saints in Light.*

His Prayer after Sermon.

BLeſſed and Eternal Father, thou haſt brought forth thy Glorious Name, and revealed thy Power and thy Mighty Arm; and thou haſt cauſed a Remnant to bow and worſhip at thy Appearance: Thou art Wonderful; thy Majeſty is Great; they that do behold thee, will, with Reverence, Worſhip before thee. Thy Power is gone forth, and hath reached the Hearts of thy People; thou haſt humbled them, and ſubjected them to thy Divine Almighty Power, that they might appear in the Earth to the Praiſe and Glory of thy great Name: And, O Lord, as thou haſt begun a great Work in the Earth, ſo thou haſt committed this Work to thy Servants and Children, that bear thy Name among the Sons of Men, that they ſhould ſhew forth thy Righteouſneſs, among the Inhabitants of the Earth; and our Souls have ſaid many a time, Who is ſufficient for theſe things? All our Fitneſs and Sufficiency, our Meetneſs and Preparation is from thee: Do thou reveal thy Power, and make bare thy Almighty Arm. We have found thy Preſence from day to day, and thou haſt upheld them that know thy Love. O gracious God of Life, herein we have encouragement to go on in the Work which thou haſt called us to; hereby we are enabled to Worſhip before thee, and to offer up living

Praiſes

Praiſes unto thy great Name, for that Refreſhment and Conſolation, which thou haſt miniſtred unto thy People: And, O living Father, we have never waited on thee in vain; whenſoever we have met together in thy Name, we have found thy Divine Preſence, and the opening of the Treaſures of thy Love, of thy Wiſdom, and of thy Favour to thy Children: So that from day to day, and even at this day, thou remembreſt thy People, and thou giveſt them freſh occaſion to draw nigh to thee, and receive their daily nouriſhment and ſtrength from the Operation of thy Power: O living God of Life, gather up the Hearts of thy People more and more, and draw them into a nearneſs to thy ſelf, that their Underſtandings may be more and more opened to diſcern thy Will, and ſubject themſelves to thy Wiſdom, that every Thought that is exalted againſt thy Divine Power and Living Voice in their own Conſciences, may be brought down; that ſo all the Nations of the Earth may bow before thee; that ſo thy Truth may reign, and thy Power may be exalted, and the Righteouſneſs which thou haſt revealed, may ſhine forth more and more, in the brightneſs and glory of it, and enlighten thoſe that are afar off, that they may be brought to ſeek after God. And, *Living God of Life*, let thoſe that are bowed down under the weight of Sin, be ſupported and raiſed up, and thoſe that are weary and heavy laden, let them have reſt to their

their Souls. *Powerful God of Life*, keep thy People in a freſh and living Senſe of thy Love, and of thy Heavenly Vertue, by which thou nouriſheſt thy Children, and ſatisfieſt them from day to day, not only when they are met together, but when they are ſeparated from one another: Let thy People be preſerved from the Evil of the World, while they are in it, and let thy Wiſdom and Power give them Victory over it, that thou mayeſt have the glory of all thy Mercies and Bleſſings, vouchſafed to them: For thou alone art worthy, who art God over all, Bleſſed for ever and ever. *Amen.*

SERMON V.

The great Duty of Remembring our Creator.

Preached at Devonſhire-Houſe, April 6. 1692.

THERE is only *One Living and True God*, Creator of Heaven and Earth, whom we are obliged to Serve and Worſhip; I have ſo

ſo much Charity as to believe, there are none among us but will own and acknowledge this: And my Soul wiſheth that this Obligation did always reſt upon every ones Mind, that they might remember their Creator, that hath given us all Life and Breath, and continued all our Bleſſings to us, that ſo every one might apply their Hearts unto that Univerſal Duty, that we are all convinced of.

And they that are thus employed and exerciſed, they are conſidering how, and after what manner they may quit and diſcharge their Duty, and perform the Obligation that lies upon them, ſo that it may be accepted at the hands of God; I ſpeak now of thoſe that are conſiderate, not of thoſe that go on in a Form of Religion, and matter not, nor regard whether they are accepted of God or no; but all that are conſciencious towards God, they are deſirous to ſerve God, and worſhip him, ſo as they may be acceptable to him, ſo to perform Duties, that they may receive their Reward, and that Encouragement that God in all Ages hath diſcovered and made manifeſt to be in his Purpoſe towards them that truly ſerve him.

When People come to this Conſideration, how they may ſerve God aright, and worſhip him acceptably, the Lord is nigh unto them to inſtruct them, to teach them, and guide them in that Way that is Everlaſting: And bleſſed

bleſſed be his holy Name, a great many in our days have met with this Divine Teaching and Inſtruction, and are taught in this Age, as in former Ages, to underſtand the Worſhip of God that he requires, that is in Spirit and Truth; and do find that the Father doth ſeek ſuch Worſhippers, and where he finds them he rewards them, and they have an Anſwer of Peace in their Boſoms, and they are encouraged to go on in the Worſhip and Service of God, to the end of their days.

And it is a great mercy and benefit, a great Bleſſing that God hath beſtowed upon a Remnant, to open their Underſtandings, to let them ſee and know the way of being near to God, that ſo they may know whom they Worſhip; for you have Read, there have been Worſhippers that do Worſhip they know not what: As our Saviour ſaid to the Woman of *Samaria*, *You Worſhip you know not what*, we know what we Worſhip; ſo all that are taught of God do know which is the firſt Leſſon of Chriſtianity, as the Apoſtle ſaith, *He that cometh to God, muſt firſt know and believe, That he is*, That is, People muſt firſt be ſenſible, that *there is a God, and that he is a Rewarder of them that diligently ſeek him*, before they can rightly Worſhip him.

Now, for want of this knowledge, the World is ſcattered, and People are divided into a great many ſorts of Worſhips, and Faſhions, and

and ways of Religions, for want of the Knowledge of the true Worſhip, of the True and Living God; ſo that though Men are Univerſally Convinced, that there is a God, and that a Worſhip is due to him from every one of us, yet People are confounded, ſcatter'd, and divided about the performance of their great Duty: And in the Day that the Lord hath viſited his People he hath come to Anſwer this doubt, and Queſtion for them; it hath been the great Qeſtion of the World, and is ſtill of many Thouſands, I know we ſhould Worſhip God, but I know not the way and Manner wherein to find acceptance; The Lord hath Anſwered that Queſtion in abundance, *They that have Ears to hear, let them hear what the Spirit ſaith*; there is a ſhort Anſwer to it all.

Let People profeſs what Religion they will, there is no acceptance with God, but through Chriſt; ſo that if People come to be of this, and that, and the other Religion, and change their Religion never ſo often, and go from one Religion to another; If they come not to Chriſt, they come not to him; in whom they may find acceptance; in him God is well pleaſed with every one, but out of him, he is pleaſed with never a one: The great Myſtery of Religion, it lies in Chriſt; People muſt come to God, by Faith in him, *for without Faith it is impoſſible to pleaſe God*; let People perform never ſo much ſervice, and duties, all muſt paſs through the hands of the Mediator, before ever

ever their performance will reach unto God, or before Peace and Comfort will reach to any Man's Soul. Therefore, it is the wiſeſt way for every one that would have acceptance with God to come to him, in the Name of the great Mediator: People would be glad to have acceptance with God, and not to have their Services turned back upon them, as *Cain*'s was; Now, every one that will have acceptance with God, muſt come this way, there is but one way, it is not the way that Men have invented, ſome by their Works and Merits, ſome by their made Faiths, and made Beliefs, and by divers Articles and Principles, holding this Principle, and the other Principle; but our Lord and Creator, he hath found out one way in his Infinite Wiſdom, and unſpeakable Mercy to Mankind, that was for ever loſt, and could never return to God by all his Sacrifices, Offerings and Performances, he was never able to return into Unity with his Maker, if God had not found out a way, and the way that God hath found out, is by his Beloved Son Jeſus Chriſt; *God ſpared not.* He ſpared not what? *He ſpared not his only begotten Son;* Why, what did he do with him? *He gave him for the Life of the World,* in him that God gave, there is Life: *It pleaſed the Lord that his Son ſhould have Life in him, as the Father had Life in himſelf;* for Chriſt was *with the Father before the World began; in him was Life, and the Life*

was the Light of Men, John 1. 4. It was no Created Life, that Life that is in his Son is not a Created Life, but it is Eternal Life, and it was given for the Life of the World, and that Life is the Light of Men: *This is the true Light, which lighteth every Man that cometh into the World:* So that here is the Dignity of that Life which God hath beſtowed upon us, we are indued with that Life, which was with the Father through Jeſus Chriſt, before the World was: Let us conſider the Dignity of that Light, that we are lighted with.

The Queſtion is, whether we ſhould obey this Light or no: It is the queſtion of every one, I am enlightned, ſaith a Man, ſhall I obey it or no? If I obey, I muſt take up a Croſs, and part with my beloved Luſt and Corruption: No doubt of that, we muſt perſwade People to do that, before we can bring them to Heaven and Happineſs, and Fellowſhip with God; it muſt not be by that way they loſt it, but by the contrary way, by which God will bring Men to Happineſs again: They loſt it by Tranſgreſſion, and Sinning againſt God, by this way and means Men came out of the Preſence and Favour of God, but by what way ſhall they obtain it again? Shall it be by committing Iniquity, and breaking God's Law? No, here is the way that God hath found out to bring poor Man back again to himſelf, by the Suffering and Obedience

dience of his Son Jesus Christ: *He hath given to him all Power in Heaven and Earth*, that all should be subject to him, here is a Dignity which Christ hath obtained.

It comes to the Question with us whether we are inlightned, now we know we are Enlightned, God hath bestowed something upon us, that Wars and Fights against Sin and Iniquity: How came we by it? Is it any faculty in Nature? No, Nature is Corrupted and Defiled, because *the Carnal Mind is enmity against God, for it is not subject to the Law of God, neither indeed can be*; yet there is something in me that answers the pure Law of God, that which makes me to hate things that are Reprovable, that is, Light: How came I by it? It is not Natural, for then it would run Parallel with that Natural Inclination that is in my Soul, to lead me further and further from God. These are set in opposition one against another, the Flesh and the Spirit; *The Flesh lusteth against the Spirit, and the Spirit against the Flesh*: Here is part of an inward War, that you may be all sensible of. Now, these two Warriers, the Flesh and the Spirit, make War one against another, and one of them is overcome: It is true, there is such a Principle in me that strives against Sin and Corruption; How came you by it? If you believe the Scriptures, I say, it is the Life of the Son of God, *that lighteth every Man that cometh into the World.* Now,

many that have rejected and deſpiſed the Light, I believe they did not think at the ſame time to mock, and make a ſcorn of the Life of Jeſus, tho, it was really ſo; but if People come to a true eſteem and value of that Light that God hath planted in the Soul, they will give more reverence and reſpect to it. It is this that brings thoſe that Preach Chriſt, to Preach him in thoſe Terms, and under thoſe Denominations that he is nigh them.

We do not doubt of Chriſt's being born of a Virgin in the Land of *Canaan*, and that he wrought Miracles, and Preached many Godly Sermons, and that he was Crucified, Dead, and Buried, and Roſe again from the Dead, for theſe things are certainly true; but we would have him our Saviour in this Age, we would have a nearer knowledge of him, and a ſenſe and feeling of the virtue of that Power by which he ſaved them that lived in former Ages: He is not a Chriſt and a Saviour of one Age only, but of all Ages to this day, from *Adam*, to the laſt Man that ſhall live upon the Earth: That Age and Generation that knoweth not Chriſt, will not be ſaved by him, if there be any Age wherein he is not known: *There is no other Name under Heaven by which you can be Saved*; if you ask, where is this Saviour? *Say not in thy Heart, who ſhall Aſcend into Heaven, that is, to bring down Chriſt from above, or who ſhall Deſcend into the deep,*

deep, that is, (to bring up Christ again from the Dead?) The Word is nigh thee, even in thy Mouth, and in thy Heart, that is the Word of Faith, which we Preach. He is nigh thy Soul, he is the Lord of Life, and a Quickening Spirit, if I know that Quickening Spirit, after this I know the Lord Christ; when he comes to work in me by his Power, changing my Heart, and translating me from Death to Life, then I know the true Christ: God hath manifested in all ages, that it is the Duty of People to come to the knowledge of the Son of God, for *he hath sent forth his Spirit for to teach us, and to lead us into all Truth.*

For when Christ was with his Disciples, he told them that he would pray the Father, and he should *send the Spirit the Comforter*; and when he came he would be known by his Divine and Inward Teachings and Operations, guiding and *leading them into all Truth*; that was his work to them: But what shall other Folks do? He will be made known to others too: When he comes, *He shall convince the World of Sin*: So that his work to his Disciples was, to *lead them into all Truth*; and his work to the World is, to *convince the World of Sin*: Who will deny but that there is a Spirit in our Age, as well as in other Ages, that will convince Men of Sin? Is this the Spirit of God, that convinceth the World of Sin, or is it the Spirit of the *QUAKERS only*? When People come to consider really

and truly how they may ſerve God aright, they will find there is no ſerving God aright, unleſs they come to Chriſt the Mediator, that in and by him they may put up Supplications to God, and through him they may expect at the hands of God Peace and Comfort, and there is no other way nor never will be.

The Jews, they had another way, they had an outward way of ſerving God, this ſtood in divers Offerings, Sacrifices, Waſhings and Obſervations; this was a way of Worſhip of God's own Inſtitution to that People, but what came of it? When the Apoſtle came to graſp it, he ſaid, *The comers thereunto were not made perfect*: What were the Tranſgreſſors of it then? They that would Sin on, and continue in Sin, and not bring a Goat or a Ram, or other Oblation; they that did obſerve it, and came up to the point of the Law, they did bring their Offering when they were convinced of their Sin: If a Man ſinned, he was to bring a Hee Goat, and to bring it to the Door of the Tabernacle; but when he ſinned, the Conſcience of ſin, the guilt of ſin remained upon him. *For it was impoſſible*, ſaith the Apoſtle, *that the Blood of Bulls and Goats ſhould take away the Sin: For if the Blood of Bulls and Goats, and the Aſhes of an Heifer ſprinkling the Unclean, Sanctifieth to the Purifying of the Fleſh, how much more ſhall the Blood of Chriſt, who, through the Eternal Spirit, Offered himſelf without Spot to God, Purge your*

your Conſciences from Dead Works, to ſerve the Living God?

When there is no hope of attonement and reconciliation with God, by all thoſe Offerings under the Law, he tells you of *one Offering of the Son of God himſelf through the Eternal Spirit, by which he became a Propitiation*; for thus will it do, If I believe that Chriſt offered an Holy Offering to the Father for my ſins, I believe he offered his Body, and that through the Eternal Spirit, that he might be a Propitiation for ſin, and take away ſin, and have power over Sin and Death, and conquer Death and Darkneſs: The Apoſtle drives the matter farther, you muſt come to the inward Work of this outward Offering, this Eternal Offering, that was in due time Offered to God; you muſt come to know the Operation of it by the *ſprinkling of the Heart from an evil Conſcience*; ſo that there was to be an applicatory Faith for the offering of that: The way to a Saviour was not made by Man, no more than the way of Salvation by Chriſt was found out by Man, no more than the application of the Benefits is effected by Man.

Where it pleaſeth God to call a People by his Grace, he calleth them to his Son, not by this and the other Form: *No Man cometh to me*, ſaith Chriſt, *except the Father which hath ſent me draw him*: The firſt thing that a Man or Woman comes to be aware of, is the ſe-

cret ſenſe and feeling of the Lord's Divine Power upon the Heart, to ſeek Chriſt Jeſus, as ſoon as they feel this and embrace it, this is a Token of the Love of God; I hope all this Congregation will acknowledge that they have ſometimes felt his Drawings, and that they have not embraced and cloſed with them ſo well as they ought.

When People are aware of theſe drawings inwardly to Holineſs and Righteouſneſs, and are ſenſible that they ſhould with care and intention cloſe with them for the good of their poor Souls, and that it concerns them to be happy in the other World, that is to come, and therefore reſolve to be led by theſe drawings of the Spirit of God; theſe are not Weeds that grow in the Fields Naturally: Theſe are ſparks of Divine Fire kindled in the Hearts of Men by God himſelf; No Man comes unto God, till God cometh to him and touches him, and gives him ſenſe and motion; theſe are the motions and ſtirrings of God's Holy Power in the Hearts of many that are wicked and abominable, yet the Lord doth not deſpiſe the work of his own hands, but reacheth to ſuch.

When the Lord meets with thoſe that Deſpiſe not, but highly Prize this wonderful Grace, and cloſe with it, and are glad of it, ſuch a one ſaith, I feared that the Lord had forgotten me, and had paſſed me by, and had done with me, but I ſee he viſits me again,

and

and he hath visited my Soul this day, inclining me to walk more answerably and suitably to his Love, he hath doubled his Power upon me, and hath kindled a holy Fire in my Heart, and caused me to seek after him, He hath touched my Heart, and I will pour out my Soul in Supplication, seeing he hath touched me, he will take hold of me by his Power, and he will keep me from being any more drawn away, I will live in the sense of his Power and Mercy that keeps me Night and Day, that I may encrease in it and grow in Grace: When the Lord meets with such a one, he will draw him into the way that he hath appointed, *None can come unto me,* saith Christ, *except the Futher which hath sent me draw him.* If I am drawn, into what Form shall I go now, and what Ordinance shall I take up now? This is all under Feet, this is none of my work, I will come to Christ the Mediator, and he will take the Government and Rule of me, it is not my best way to study for a Form and an outside Religion, I will wait upon that Power that hath thus touched my Heart, that he may by degrees bring me to the Obedience of Christ.

But some are ready to say, who and what is this Christ Jesus that you are speaking of, that immediate Christ Jesus that is Extant and Present, that I am to have to be the Object of my Faith? That I may believe in him, and come to Acquaintance with him, that I

may partake of the Life of Christ Jesus, and have it Communicated to my Soul.

We have not a thought, or a word to speak, that may Derogate from the wonderful Grace of Christ, who died in his person on Earth for the Salvation of our Souls: Yet we must know that the Lord Jesus Christ may be Spiritually present with us, and take the Government of us, and we are to be subject to him: How shall this be? I am speaking of one that hath felt the Fathers Drawings when he draws them to his Son, and draws them to something that is Holy and Pure, This God the Father hath begotten: We read in Scripture, *that God hath begotten Christ who is the only begotten of the Father.* It is strange, you will say, to speak of begetting Christ again, God begets Christ again, that is, spiritually, he being the first-born in many Brethren, in every true Believer, and there is a travel of Soul that Christ may be Formed in him. See what Travel of Soul the Apostle *Paul* falls into the second time, for the *Galatians:* They were a brave People, they worshiped God in the Spirit, and believed in Christ Jesus, and afterwards they came to be seduced by false Prophets, and false Teachers, that set them about their Works, and told them that they could not be Justified and saved without their own Works: These false Teachers that came among them, were as bad as Popish Priests and Friars: It is not your Obedience to Christ, and the Spirit that will save you,

you

you must be doing: So these Poor People were deluded and bewitched, to give you the Apostles own Words, and so they were Infatuated, and *drawn away from the Simplicity of the Gospel*, and they thought by the works of the Law to obtain Salvation; The Apostle writes a Letter to them, and tells them that he *travelled in birth again till Christ was formed in them*; If this was not Scripture it would look like a strange work, there must be a forming of Christ, a Birth there must be, and a begetting; Who must beget in this and that moment, but the same that begat from the beginning, the same is the Father, he begets Christ in all that believe and obey the Gospel. He is begetting something in me that is Holy, though I be unholy; the Father by the Operation of his Divine hand begets something in me that is Holy: This I find though I am not so good as I should be, I have that given me that will tell me, that the more I adhere and joyn my self in my Desires and Affections to this good Principle, the more I shall partake of the Quality of it; this good Principle, though it be like *a little Grain of Mustardseed*, I cannot tell what to compare it to for Littleness, in Comparison of the Great Lump and Mass of Sin, Corruption and Filthiness, that Wars against it, yet this will Overspread all that is bad and make me *Holy* as that is Holy, Pure as that is Pure, and to have a Love to Him from whence it came, even to God and Christ, it will gather the

Affections

Affections from Corruptible things, and place them upon things above.

This Faith tells People that it is *the substance of things hoped for, and the evidence of things not seen*, such a one lives by Faith, such a one that comes to be joyned to that, that is begotten of the Father, He *lives by the Faith of the Son of God*, and can do nothing of himself but through Christ that strengthens him, he says unto God, I perceive I can do nothing without thee, I cannot Pray unto thee, nor serve thee, of my self I can do nothing acceptably, but through Christ the Mediator; such a one becomes like a little Child, and he must be Led, and who must Lead him but the Spirit of Christ?

You cannot Preach, saith one to him, unless you be moved by the Spirit, You cannot Pray till you be moved by the Spirit; How should I? No, without him I can do nothing, I cannot Preach, nor Pray, nor do any thing Acceptable to God the Father but by Christ, and he hath Revealed him in me.

This is no new Doctrine, we see the new and Living way, it was an old way to old Christians, and a new way to the new; and so a Thousand Years hence, if the World last so long, Men will see that they cannot do any thing pleasing to God, but as they are gathered into Christ, they will see their own Righteousness, works and doings will avail them nothing at all. This is all laid at the feet of

Jesus

Jeſus whom God hath exalted to be a Prince and a Saviour, to be Lord and King.

Now my Friends, we are engaged in this Age, abundantly engaged to offer thanks to God, through Jeſus Chriſt, that he hath provided and opened a way for the ſending forth the Spirit of his Son: And that God hath gathered a People, and hath made known to them the way of Life, that they might walk in it, but there is no walking in it but through a Daily Croſs, and ſelf-denial: It is not likely that a Man ſhould be brought back to God the ſame way that he went out from God, and the Prophets and Apoſtles do allude to this turning to God, *When thou turneſt aſide to the right Hand or to the left, thou ſhalt hear a Voice behind thee, ſaying, this is the way, walk in it.* There is a Voice that calls to People in our Days to look behind them, for they are out of the way: This Prophecy is fulfilled in our Day, we cannot turn away from the good ways of God, but we may hear a Voice behind us, ſaying, thou art ſinning againſt God, and breaking the Holy Law of God. Now if People return, it muſt be by the Croſs; I will not return to God, ſaith one, I have Pleaſure, Profit and Honour, and whatſoever my Heart can deſire in this evil way that I am walking in, if I return I ſhall have nothing but Shame and Reproach, I ſhall be undone and ruined; and I ſhall loſe the Favour and Friendſhip of my Friends and Relations: I cannot return to God but

but through a Daily Croſs, and ſelf-Denial; What then? It's likelier to be the right way, by this bearing the Croſs. Chriſt tells us, *If any will come after me let him deny himſelf and take up his Croſs and follow Me.* This Voice of Chriſt calls me to repent and turn from Sin, and giveth me a ſtrong Argument, that it is true, that it is the ſame way that will bring me back to God by the Mediator: It brings its own Evidence with it, We need no Argument to prove that it is a right way, it is a right way becauſe it is the *narrow way*, it is the right Gate, becauſe it is the *ſtrait Gate*: Every body can walk in the broad way with eaſe, without any Croſs.

When People are come thus far that they are convinced of their Duty, when they are called to amend their Lives and Converſations, to forſake their Sins and turn to the Lord: This is the great Queſtion now, Have I Power to do this? This Queſtion hath ſtumbled a great many, when they have ſome beginning thoughts of turning to the Lord; and at laſt they have ſetled themſelves in a belief that they cannot do it; it is true, and nothing truer, that Men Convinced of their Sins, have not Power to leave their Sins of themſelves, This is true, but not all the Truth; to Men that God convinceth of Sin, He gives them Power to be made willing to forſake their Sins: He hath given Power to all that *are in Chriſt Jeſus to believe and become the Sons of God, then they have denied ungodli-*

ungodlineſs and Worldly Luſts, If they be the Sons of God, and *live Righteouſly, Soberly and Godly, in the World.*

But what ſhall they do that are ſenſible they have not Power to forſake their Sin, till God is pleaſed to give them Power? Such have nothing to do but to wait upon the Lord, for the giving of this Power, and then I have a Duty Incumbent to me to Anſwer this Power: The Apoſtle upon this ſubject tells us what People are to do for their own Converſion: He aſcribes the Power of Converſion to Chriſt Jeſus; the Prophets and Apoſtles they tell us, there is ſomething for Man to do, that is, if he hath not Power, he is to be willing to receive it. The Apoſtle hath a notable Expreſſion to this purpoſe, He puts them in mind, how they uſed to do by the Devil, when they were the Devils ſervants, they did obey his Commands, and yielded their Members ſervants to Unrighteouſneſs, How did they yield? They did it Heartily with pleaſure and delight; thus you did when you did not know the Power of God, but now you are come to the knowledge of the Power of God, *Yield not your Members as Inſtruments of unrighteouſneſs unto Sin, but yield your ſelves unto God, as thoſe that are alive from the dead, and your Members as Inſtruments of Righteouſneſs unto God*, Rom. 6. 13. Let your Minds and Wills and Affections, be joyned to that Power which God Viſited you with; in Love to God, give up your Members as Servants unto Righteouſneſs. Here

Here is ſomething for Man to do in the Day of God's Viſitation; *Thy People ſhall be willing in the day of thy Power*, when they come to that, and experience that this ſhews that they are the People of God: But they that are not a willing People, are none of God's People, God's People are ſo, and I pray God make you all ſo, to be a People willing to be God's People, when he gives you Power, and it will not be long before he gives you power to forſake your Sins, to forſake this and the other fooliſh, Proud and vain Action, and Faſhion; he hath made Chriſt Jeſus to be Lord, and King, and he ſhall Reign over Death, he hath made all things by Chriſt, and he is become the Saviour of all Men, but eſpecially of them that believe; ſo that I would have a ſpecial Salvation, and thou wouldſt have it too; Chriſt hath made a way, and opened a door for us to be ſaved, *that we might have an abundant entrance into his Everlaſting Kingdom*; But I would have a ſpecial Salvation that will inveſt me with the love of God in my Heart before I die, it is to be had only through Chriſt, therefore to him will I come, to him muſt every one come, and every Knee bow to his Name, and every one muſt wait for his appearing in the Spirit: When Chriſt appears, Truth ſtirs: Now, if a Holy Divine Life is in thee, it is He; if a Principle of Truth ſtir in thee, it is He: The ſame Jeſus, only in a ſmaller Mani-

Manifeſtation, he that is Faithful in a little, He will make him Ruler over much, This is he that God hath ordained to be the Captain of our Salvation, this is that which we Preach in his Name, and teſtifie and declare to all People that there is no other Saviour, No deliverance from Death and Hell, but by and through him; *In him there is a Reconciliation, and that Peace, which paſſeth all Underſtanding*, and power over all thoſe things which have Captivated us and made us diſobey our great Lord and Maker: Let us wait for the coming of Chriſt, *He is our King, our Lord and Law-giver, and he will ſave us:* This was the cry of his People of Old, for the glorious and great Salvation he hath given, and the work he hath Wrought; Let the Prayers and Supplications of all People that deſire Salvation, be put up more and more, that he will viſit the Earth, and give Power from above, and *bring us into that new and living Way which he hath conſecrated for us through the Vail, that is to ſay, his Fleſh*; to whom be Glory, for Ever and Ever. *Amen.*

His Prayer after Sermon.

MOST Bleſſed and Glorious Father, and Fountain of Life, and of all Living-bleſſing, whoſe glorious day dawneth; by thy Power thou haſt brought the Children of Men out of Darkneſs, that they might walk in

in the Light thereof; great joy and ſtrong conſolation haſt thou brought unto thine *Iſrael*; unto the People that thou haſt gathered by the Arm of thy Power; thou haſt made them O Lord, to take great delight in thy ways, for thou haſt cauſed the Light of thy Countenance to be lifted up upon us, and thy holy and divine Preſence hath gone along with us from time to time, through all thoſe ſtates and conditions, and through all thoſe trials and exerciſes that we have met withal, and that thou haſt led us through. The right hand of thy Power O Lord, hath been with us, and therefore we have not failed; and thy heavenly Bleſſings have been rained down upon us, that have made thy Heritage to grow and become fruitful, to the honour of thy great Name, and the eternal Conſolation of their Souls. And therefore O Heavenly Father, in the conſideration and feeling of the great things thou haſt wrought for us, and for the continuance of thy Love to us, our Souls are always ingaged to offer high Praiſes and humble Thankſgivings to thy great and holy Name; and the ſupplications of our Souls, whom thou haſt quickned and brought to life, are daily poured forth upon thine Altar, that as thou haſt hitherto helped us, thy holy and divine Preſence and Power may ſtill accompany us to the end of our days; and that in all the Exerciſes and Tryals which thou art pleaſed we ſhould meet withal, we may find thy

thy preſence with us, that thy eternal Heavenly Power may ſurround us, that ſo we may be more than Conquerors through Chriſt that hath loved us; And O powerful God of Life! our Souls rejoyce, and our Hearts are made glad, to behold the progreſs of thy Power in our day, how thou haſt brought down the mighty from their Seats, and haſt exalted thoſe that are of low degree, how thou haſt laid the Mountains low, and exalted the Inhabitants of the Valleys; O bleſſed Father of Life and Power! praiſes, praiſes wait for thee in Sion; and dear Father, by the operation of thy wonderful power, preſerve and keep thy Children, whom thou haſt gathered, into a living ſenſe of thy preſence, that they may bow before thee, and be exerciſed in a daily, holy, divine Worſhip unto thee; that ſo powerful God of Life thou mayeſt daily pour down thy Bleſſings upon us, and delight to manifeſt thy ſelf to be our God; and let us live as becomes a People that are gathered unto thee: O Lord God eternal carry on thy great work in the Earth, and make known thy power more and more; there are many breathing ones, and many that cry to thee daily, Living Father, it is the operation of thy Spirit that hath raiſed theſe breathings, and kindled theſe deſires in them, and it is thou alone who art able to anſwer them; therefore living God and Father, they are committed to thee; the Mourners, the bowed down, and thoſe that are laden with

with ſin and iniquity, and that groan under the preſſure and burden of it, let their burdens be taken off, and the Yoke of Chriſt, that eaſie Yoke be put on, and let none of thy Commandments be grievous to them, that they may be made meet to enter into thy Kingdom; let them be brought through the labour and travel of Regeneration, and let none be exalted into the Airy viſion and ſight of things, but by thy living Power be riſing to Eternal Life in their Souls: And Lord, we pray thee, fit and prepare all thy People for the work and ſervice which thou ſhalt be pleaſed to call them to, that ſo thy Name may be exalted over all, and thy Truth ſpread forth more and more; and let all Error and Darkneſs be expelled, and let the power and influence of thy Name be great in the Earth, that all thy ſcattered People may be brought home to reſide in thy Houſe, that there may be Unity and Concord amongſt them, and they may all with one Heart and Mind, return, and aſcribe Praiſes and Honour, and Glory to thy Holy Name, for all thy Bleſſings, Mercies and living Refreſhments, that we have received at thy Hands, for thou alone art worthy, and God over all, bleſſed for ever and ever. *Amen.*

SERMON VI.

SERMON VI.

The Divine Monitor:

Or, Light from Heaven.

Preached at Grace-Church-ſtreet, June 19. 1692.

IT is a great Priviledge to the Sons and Daughters of Men, that it hath pleaſed God Almighty to open a way, how they may come to the true Knowledge of himſelf: And O that there was a Heart in every one of us that could rightly prize this Priviledge, as we ought to do: for in the knowledge of the true God, conſiſts our true Happineſs, and without this, the mind of no Man or Woman can be good: There is nothing ſeaſons the Mind and Soul of Man, and prepares and fits it for an everlaſting well-being, but the Divine knowledge of the living God that made him: And there is a Propenſity in the Soul of Man, even ſince the Fall, to return again to God,

God, and to have that Acquaintance and Communion with the Lord that Man had before he Fell; and they that have regard to that inward ſpark of Divine Love, they find in their own Souls towards God, they will experience that the Lord is Merciful and Gracious, and Propitious to that which is of himſelf.

For tho' the Soul is loſt, and Man is loſt through Tranſgreſſion, and a great Alienation is happened between him and his Maker, yet the Mercy of the Lord indureth for ever, and his kindneſs and favour to loſt Man is ſuch, that he ſtretcheth out his hand all the day long, and preſents and offers to the Children of Men, a Friendſhip and Acquaintance, and a Communion again with him; and tho' by Sin and Tranſgreſſion there is a rebellious Nature grown up in the Sons and Daughters of Men, yet the Soul of Man is not wholly ſo, there is ſomething that ſtrives and labours in a contrary way, and perſwades the Soul to turn again unto the Lord, and to wait for the knowledge of God, and whoſoever hearkens with care and diligence to that divine Monitor that is daily drawing and perſuading People to ſeek after God, they come to underſtand that the Lord is not ſo angry with Mankind, but his Love and Mercy and good Will reaches towards all the Sons and Daughters of Men, and the Bar that hinders their Communion with God, and Peace with God, it is not in the Lord, but it is in themſelves, and there-

therefore the Remedy muſt be wrought in themſelves.

This is evident to every Eye, that there is ſomething gotten into Mankind, which the Holy God cannot own, and can never have fellowſhip with, that is, another contrary Spirit hath wrought upon the Souls of People, and hath ſeduced and drawn them out to that which is Unholy and contrary to God, and the terms of God's Covenant with Mankind, which is, that he ſhould forſake that which the contrary Spirit hath wrought: *Let the wicked forſake his way, and the unrighteous Man his thoughts*, Why ſhould he forſake his ways? Becauſe the Lord never led him into thoſe ways. He that made him, never led him into them, but the Devil, the Enemy of Mankind ſeduced him into thoſe ways, therefore the Creator cries out to him, *Let the wicked forſake his Ways, and the unrighteous Man his Thoughts*; I cannot have Union with him as long as he walks in his evil ways, I cannot dwell in his mind ſo long as evil Thoughts are in it; ſo may the Lord complain of the works which the Devil hath wrought, that Man is carried away from God by his evil thoughts, and the works of the Devil.

Why doth not God deſtroy thoſe works, when he is Almighty and able to do it? Very true, God is ſo; but he hath offered to Mankind through the Son of his Love, a way and means

means, how Man may come to be purged and cleanſed from the evil that the Devil hath wrought in him, and how he may come to be reconciled to God: God hath not choſen the way of Coertion and Force, and to work altogether by irreſiſtible Power, that Man ſhall go to Heaven whether he will or no; there was no force uſed for his going to Hell and Darkneſs, but it was the choice of his will; the Devil could not have forced Man, and led him away out of Covenant with God, he could not compel him to break the Holy Command of God, but the Devil tempted him, and he yielded to the Temptation, and now Man is driven out of the preſence of God; yet God hath found out a way for the Sons and Daughters of Men to return again to him; what, by Force and Coertion and irreſiſtible Power? No, but the Scripture ſaith, he hath offered Faith and Salvation to all Men: *He hath freely given the Son of his Love out of his own Boſom, who making himſelf an Offering for ſin, hath preſented a way and means for Man's returning again to God.*

How doth God preſent Chriſt to us? He preſents him to the view of every one's Mind, to the underſtanding of every Soul; he Offers and preſents him for Salvation to the ends of the Earth. There is Damnation come in by Man's being ſubject to Satan, but Salvation comes in by his being ſubject to Chriſt; as Damnation came in by his being defiled, ſo

Salvation

Salvation came in by his being cleanſed : As the Devil is the Defiler, ſo Chriſt is the Cleanſer, and Man is the Object upon which both do work ; aud they that have been defiled and corrupted (as we all have) by the unclean Spirit, can any of us give a reaſon why we ſhould not be cleanſed by the the Holy Spirit? We have loſt our right to Heaven by Sin and Tranſgreſſion in the firſt *Adam*, and can any give a reaſon why we ſhould not be reſtored and Redeemed, by Jeſus Chriſt, the ſecond *Adam* ? No reaſon can be given of our Redemption, but that God is free in his Love, and Chriſt in his Offering : *he hath offer'd himſelf a Sacrifice for Sin : Every Prieſt hath ſomething to offer ; this Man, the Man Chriſt Jeſus offered himſelf through the Eternal Spirit, a Sacrifice for Sin : and now the Sacrifice is offered, and a Door is opened, and a new and living way conſecrated through the Vail, that is to ſay, his fleſh.*

Now who can be wiſe enough to find out a reaſon why all Men enter not in at this Door ? For all Men run in at the other Door, which the Devil and *Adam* opened to run from God, all could run in at that Door ; What is the reaſon that all run not in at that Door which Chriſt hath opened, and God hath revealed, and which coſt Chriſt ſo dear to work our way back again, for Mankind to return to God ? If we go about to enquire into the reaſon, we ſhall find it very little, for there is

all the reaſon in the World we ſhould ſerve God, and ſeek our own Happineſs, there is all the reaſon in the World we ſhould part with Sin and Inequity, and with the Devil's Work, which he wrought if we knew but How: Now this I ſay is a great Priviledge that God hath afforded to the Sons and Daughters of Men, that they may know; for here the terms of the Goſpel and of Salvation are brought into a narrow compaſs, to a ſhort ſum, there needs no Catalogue of them, they that will be ruled by the Wicked one, muſt have their part with him, and they that will be ruled and governed by the Holy one, ſhall have their part with him, *that where he is, there they may be alſo.*

Is this in the power of Man's Will? No, there lyes the Miſchief in the will of Man, for you cannot but know by Experience, if a Man may have his own will, he will always run headlong to Deſtruction, and run in the way of Wickedneſs: And if ever he comes to turn out of that way into the way of Righteouſneſs, he muſt do it in a way that is croſs to his own will. Some have ſaid, becauſe we have ſpoken of the Free Grace of God in a way that is univerſal, of his kindneſs to Mankind through Jeſus Chriſt, they have ſaid that we hold Free Will, that Men might be ſaved if they would; but alas, we have tried it, and we have an univerſal Knowledge that is able to convince us and all the World, that

is

it is far enough from our own will : Man is far enough from being able to ſave himſelf, from being ſaved by his own will, he can run on to Damnation, there is a Current goes with his Affection, and with his Corrupt deſires, they go with the Current and Stream, As long as a Man goes on in Sin, he Swims down the Stream.

Now many after they have long gon on in Sin, and their evil ways, they think of returning to God, for they think there is a better way, a ſurer and a ſafer way for their Souls, than to go on in wickedneſs ; ſo there is ; if there be ſo, ſaith the ſincere Soul, O that I might walk in it, Why doſt thou not ? I am convinced that I ſee a more excellent way than my way is, a better walking and Converſation than my Life is, but alas, It is too hard for me to walk in it. Why ? What is the matter ? What makes it hard ? Becauſe of my own will, I cannot walk in it and have my will, I cannot walk in it and enjoy my Affections and Deſires, and my Intereſt in the World ; This is no wonder that thou telleſt me ; now thou art convinced of a better way, and wouldeſt walk in it, and thou canſt not walk in it, but thou muſt take up a Daily Croſs, we might all of us tell that, and read it before, I pray God you may come to read it within, what a Croſs it is you are to take up, and what a way it is you are required to walk in, that is the way of God, the way that leads to Heaven, it is a

Narrow way ; the way that the Devil would have you to walk in, is a Broad way, there is no Rub in it.

O, Would you but once come to Experience how hard it is to walk in *that way that leads to Life*, you will find that you cannot do it without ſelf-denial : It comes to this point, I read of it before, but now I find it ſo; ſuch a Man, or ſuch a Woman, will ſeriouſly apply themſelves to live blameleſs, harmleſs, and inoffenſive towards God and Man, they will ſet a Briddle, and a Watch before their mouth, that they may not ſpeak a vain Word, they will take care of the frame, and Temper of their Minds, that they Sin not in their Thoughts, that they ſin not with their Lips, nor with their Hands : This is not as I was wont to do, I was uſed to have my liberty, now I find my ſelf yoked, I dare not Sin againſt God : Now I find by experience what I heard before, that no Man can follow Chriſt, without denying himſelf, and taking up a Daily Croſs.

I would have you experienced in this work; wicked Men think it is a pleaſant Life to follow the Devil work, and to walk in the *Broad way*, but the way of ſelf-denyal is uneaſie, there is much ſtrife, and oppoſition in that way ; if I have a mind to ſpeak a Vain word I am Limited, if I have a deſire to wrong my Neighbour, and cheat and defraud him, I am Limited, I am not to do it, that belongs to the Broad

Broad way; if a Man will ſeek after the Lord, and walk in the way of Holineſs and Righteouſneſs; the end whereof is Peace, he will find it is a Narrow way wherein he cannot enjoy his own will, ſuch a one muſt be a *David*, who ſaid, I behaved my ſelf as a weaned Child; that is, as one that is Affraid to be Beatten.

But thou wilt be ready to ſay, I am a Man; and not a Child, I am come now to be a Man; a Man of Parts, I have ſeen much, and read much, and would you have me become a Child? What a great Man was *David*? If you ſpeak of a Man, he was a Man of Dignity and Honour, a Man of Valour and Experience, yet when he ſpeaks with reſpect to the frame of his mind before the Lord, he ſaith, he behaved himſelf *as a weaned Child*, as one that feared to be beaten, feared to commit an Offenc, he feared the Rod of his God upon him; he feared Judgment would come upon him, he feared ſomething of Judgment upon his Conſcience. *David* was an Old Teſtament Man, but he had regard to that which never waxeth old, but it is the ſame in all times new and old; *Alpha* and *Omega*. Chriſt Jeſus was his Leader, before he was born of the *Virgin Mary*, his word was a Light to his Feet, and a Lanthorn to his Paths: *David* had Acquaintance wirh God, who did lift up the Light of his Countenance upon him.

And when Chriſt himſelf came to Preach upon Earth, he ſaith himſelf, *every one that comes*

into the Kingdom of God, muſt become a little Child : He muſt become as a little Child in Simplicity and Subjection, he muſt be under Government, he muſt become like a little Child, or he muſt in no wiſe enter the Kingdom of Heaven, they muſt not think to enter into Chriſts Kingdom becauſe they are Men, Men of Parts, Men of Courage, Men of Underſtanding, Learned Doctors, Maſters of Liberal Arts and Sciences : Theſe may help to make them Men, but they muſt be Children, all their Wit and Parts, and Manhood, Courage and Valour, will do them no good, for little Children, Babes and Sucklings may underſtand more than they of Divine Myſteries, and have greater Communion and Entercourſe between God and their ſouls than they, ſo that whoſoever enters into Chriſts Kingdom muſt become like little Children.

So that here is a way provided by Jeſus Chriſt, for Man to come again into the favour of God, which is by Chriſt alone, not by any thing that a Man can do, Chriſt muſt be their leader and their Councellour, he alone can give them the true knowledge of God : *No Man can know the Father but the Son, and him to whom the Son reveals him* : Men can never attain to the ſaving knowledg of God by Study, and by Diſputation and reading Books, and Commentators, and Obſervators of matters of Religion : Time would fail me to ſpeak of the multitudes of Books that have been writen about

but the Knowledge of God: You muſt come to Chriſt for Divine Knowledge, Theology, the Knowledge of God, and Divine and Heavenly things are from Chriſt, he ſhall have this Divine Knowledge, be he never ſo ſimple, that comes unto Chriſt for it, he cannot have it any other way, for God hath ordained this way, ſaith God, he ſhall have it of my Son, who is the Reconciler, the Mediator between God and Man, he ſhall be beholding to Chriſt for all. All Mens own works and labours will not Juſtifie and ſave them, for God hath Committed the whole work of Salvation to Chriſt: One would think it ſhould be no great matter for Men to lay aſide their own works and Duties, and ſubmit to Chriſt, but I tell you it is very hard, and I found it hard my ſelf.

Men think by reading, and learning, and hearing this and the other Mens Notions and Opinions they may be edified and profited, and come to the true knowledge of God but while they are waiting upon God in the way he hath appointed, they may receive knowledge from Chriſt, and be more certain and Infallible in what they do know, than by conſulting all the wiſe Men, and Learned Doctors in the World: For no Man knows all at once, and no Man knows all things neither, it is not a thing neceſſary that Man ſhould know all things in relation to God, for as he is in himſelf he is incomprehenſible, *For no Man knows the Father but the Son, and he to whom the Son ſhall Reveal*

him, Yet that which he knows of God he may know it as certain aad infallible.

Suppoſe a Man know nothing of God, but that he is the *ſearcher of the Heart and trier of the Reins*; There are many have read this, and ſay they know it, that yet doubt whether there be a God or no: But when God comes within them, and convinces them of Sin, and Searcheth them, and brings Judgment upon them for what they have done, then they know Infallible that God is *the ſearcher of Hearts*. This is not a Mans work, this is the work of God; if I find God doth approach my Spirit, I know it is Gods work, I have now got ſome knowledge of God, how came I by it? who gave it me? No body but he that hath all Knowledg, he that was with the Father from the beginning, and was Glorified with the Father before the World began, he gave me this Knowledg, and how did he give it thee? By his Spirit *for he hath ſent forth the Spirit of his Son into my Heart*; and that Spirit of Chriſt ſearches the Heart, and tryes the Reins: He tells me this is Evil that thou haſt done, this is that which God that made thee hath againſt thee, this thou muſt forſake, and this thou muſt Repent of, here I have an Infallibility of what I know, but I cannot get Rid of my Evil.

Now if I can believe in the Power by which my Heart in ſearch'd, and truſt in him that hath begun to deal with me, then his Work is not only to reveal his Light to convince me, but

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to put forth his Power to convert me, ſo that by the Power of that truth by which my Heart is ſearch'd, I come to be converted, and turned from my Sin, and break off from it; and when I am broken off from it; I am ſure, and have a certainty that it is ſo, that I am broken off from ſuch a Sin, and that my Heart is turned againſt it; I am ſure that now I hate it, and deteſt it, and that God hath turned my Inclinations another way: I am ſure this is Gods work, I can witneſs this Infallibly that ſomething is now done in order to my Redemption: But there is ſomethiug yet remaining to be done, What then? I will go ſtep by ſtep, by following my Guide, I ſhall be ſure to be making ſome progreſs every Day, to that ſtate to which the Spirit of Chriſt will lead me: Theſe Perſons come to a certainty of knowledge by their own experience.

Some will ſay, take heed of being deluded and deceived by the *quakers*, ſo ſay I too; Take heed of being deluded by any body, if any go about to perſwaide thee to believe, that which thou knoweſt to be a Lie, I am ſure they are about to delude thee, I would have every one to have and evidence in themſelves of what they believe.

Doth a Man believe ſuch a One is a Drunkard, becauſe the Scripture declareth Judgment againſt the Drunkards, the Scripture ſaith, *Wo to the Drunkars of* Ephraim? There are Judgments denounced againſt Drunkards in the

Teſtament; conſider the Scripture doth not tell ſuch and ſuch by Name, that they are Drunkards; but the Spirit of God, by a Work and Operation upon a Mans Conſcience; ſingles him out, and charges him with the guilt of Drunkenneſs.

There is great condemnation pronounced againſt Whoremongers in Scripture, but it doth not tell us who they are by Name, but their Conſciences find them ſo, and gives infalible judgment againſt them, and ſay *Thou art the Man*, thou art a perſon that God doth Judge and Condemn; *Whoremongers, and Adulterers, God will judge*; but that doth not concern thee, and effect thee, except thou be one; I may read this an hundered times in Scripture, and not have a reflection in my own Conſcince, except I be guilty: But when God meets with a guilty perſon, and Judgeth and Condemneth him, there will be an infallibility in what ſuch a one knows. If a Whoremonger is reflected upon by own Conſcience, if his Conſcience tell him he is the Man, if all the World ſhould flatter him and ſay he is not guilty, he would certainly know that they tell him a Lie.

So that here is no Dependance upon any mans Judgment, but upon an inviſible Judge in a Mans own Heart; Who ſhall delude and deceive this Man, that hath this Experimental knowledge? Thoſe perſons will not deceive a Man that would turn him from the evil of his ways

ways, these do not go about to deceive him that will tell him he must heaken to that Principle of Truth, and Holiness in his own Heart; they would decive him that tell him he is converted when he is not, and leave him there: But when he is really converted, and turned from Sin, to God, some will tell him he is deluded, and deceived, I pray God every one of us may be so deceived; saith the Apostle, *We are deceivers, yet True*; All that are truly converted, though Men cry out they are deceivers, though they are deceivers, yet true; they are come to the savour of the knowledge of God, through Christ; and so shall certainly *Come to be partakers of the inheritauce that is undefiled, and that fadeth not away.*

Friends, you know that this hath been the Proposition of all the Prophets, and Apostles, from the begining to this Day; the thing that they have proposed to the Sons, and Daughters of Men, hath been to inquire after the knowledge of the true God: It hath been wonderful to consider, what the Devil hath done to present divers Doctrines that he hath found out; and stired up others to invent a Company of Gods, that other People have Adored, and Worshiped. It is hard to find any Nation that do not Worship some God, It is natural for Man to desire to come to some God, he thinks he must come to some God, and cannot be happy if he come not to God: But the Devil hath invented many God, and set the People a

Worshipping

Worſhipping of Idols, the Work of Mens hands, ſuch Gods that are ſo far form helping their Worſhippers, that they cannot help themſelves, they cannot wipe off the Duſt from their own Faces, and if they fall down they cannot riſe again.

But this is not our caſe, we have but one God Preached among us, and but one Lord Jeſus Chriſt; the Mediator between God and Man: Our condition is happy in having but one God, in compariſon of theirs that have many Gods.

If the true God that you Worſhip were but truſted in, you would be the happieſt People in the World: If you do but ſearch, you will find that the Devil hath in this Nation, and in this Age, ſtirred up People to Worſhip as many Gods, as he did in other Nations in Antient times, among the *Sidonians*, and *Amorites*, and others.

But you will ſay, we Worſhip one God, and truſt only in one God, and one Chriſt, and one Holy Ghoſt, the only living and true God.

Do not tell me what God a Man profeſſeth to Worſhip, but what God he truſteth in, that gives it the Name: Whatſoever a Man truſteth in, that he makes his God, whether it be Gold and Silver, or the Honours and pleaſures of this World, if he truſteth in theſe things he maketh them his God. Let a Man but ſearch and try himſelf, and he will find ſomthing hath got a place in his Heart, that he cannot part with

with for Chriſt ſake : He will be be ready to ſay, I cannot part with my Houſe and Land, with my Wife and Children, and my Goods and Poſſeſſions, becauſe I have a Confidence in them, and believe they will do me good, and be a defence for me : I truſt that in times of Peril theſe things may do me good ; Here is a Divine Adoration, here is that truſt, that Confidence that all true Chriſtians ought to have in the true God, and this is placed in theſe earthly things : Now whereſoever the truſt, and Confidence is placed in Tranſitory and Earthly periſhing things, theſe Men truſt in Tranſitory Gods.

Nothing ſo ſhews that a Man makes the Lord his God, as when he caſts all his care on him, and puts his whole truſt in him, when he make a Profeſſion and acknowledgment of his dominion and greatneſs, and of all his other Perfections, that by his Wiſdom he can procure for them all that is good, and by his Power keep off from them, and ſecure them from Evil. When I make the Lord my truſt and refuge, and truſt him for my God, I chuſe him before all the Gods of the Heathen, and truſt in him, above all things under Heaven, upon the Account of the profundity of his Wiſdom, and the Almightineſs of his Power; when a Man hath this ſenſe upon him, he will walk before the Lord with reſignation of mind, and be willing to be at Gods diſpoſal, and he will not only give up himſelf to God, but he will

hearken

hearken to him, and hear his Voice when he ſpeak to him.

God who at ſundry times and in divers manners ſpake in times paſt, unto the Fathers by the Prophets, hath in theſe laſt Days ſpoken to us by his Son. But, Where is his Son, you will ſay? He is in Heaven; but though he is *the High and Lofty one that inhabits Eternity, yet he dwells with meek, humble, and contrite Hearts, that tremble at his word.* If I be one of the number of thoſe that tremble at Gods word, I have Gods promiſe that he will come Home to me, and dwell with me: It is well for thee; if the over-ruling Power of God hath prevailed upon thee, that thou canſt be willing to be at Gods Diſpoſal, and ſay, Lord, What wouldeſt thou have me to do?

Therefore Friends, I would adviſe you all in Love to your Souls, that when God deſires your Hearts, you would give them up to him, that there he might delight to dwell, and have his Habitation: Hearken to God's Voice, and have regard to his Word, which is a more ſure word than any Mans in the World: There *is a more ſure Word of Prophecy,* ſaith the Apoſtle, *unto which you will do well to take heed.* This will check you, and reprove you, when you do Evil, and ſhew you wherein you have Tranſgreſſed, and will encourage you, and be a Comfort to you, when you do that which is good. This will *make you wiſe to Salvation, and throughly furniſh you and give you under-*

ſtanding

ſtanding for every good Work. This word will tell you, this you muſt not do, leaſt you offend God, and wound your Conſcience, and grieve the Holy Spirit; this word will help you ſo to ſpeak, as to adminiſter Grace to the Hearers; ſuch a one as hath regard to this word, hath a Chaplain in his own Boſom: That will direct, and teach him how to ſteer his courſe, and order his Converſation among Men, and how *to ſerve God acceptably*: This *High Prieſts Lips, will preſerve knowledge*, even Jeſus Chriſt the Righteous, who ſpeaks to us in his Word; we can do nothing but by his Direction: If you come to him to lead you into all Truth, he will bring you to the Father, and reconcile you to him, that ſo you may obtain his Favour and Everlaſting Life; when one of Chriſt's Diſciples ſaid, *Shew us the Father, and it ſufficeth us*, Jeſus ſaith unto him, *He that hath ſeen me, hath ſeen the Father, And, how ſayeſt thou then ſhew us the Father?* If you ſubject your ſelves to Chriſt, and to the government of his Spirit, he will bring you to that Life, and Immortality, that *fadeth not away.*

This hath been our Labour and Travel from time to time, to Preach Chriſt among you, and not to Preach our ſelves; and gather a Church for our ſelves: but to gather a People in to Chriſt, who is Lord of Heaven and Earth: We would Preach Chriſt Jeſus the Lord, we would not have you admire Men's words

words and ſayings, and charge your memory with them: But we would have you remember the words and ſayings of Chriſt, who is the great Mediator to reconcile Man again to God, that you may know him by his Power, working effectually in your Hearts, we labour for nothing elſe, and we want nothing elſe: *We are Ambaſſadors for Chriſt, as though God did beſeech you by us, we pray you in Chriſt's ſtead, be ye Reconciled to Gad,* That you may ſo live, that *whether you eat and drink, or whatſoever you do, you may do all to the Glory of God,* your great Creator, that hath given his Son to die for you, and *Redeem you from all Inequity, that you might be a puculiar People, zealous of good Works.*

Therefore let God have all the Honour and Glory, for all his Mercies, and Bleſſings; let us render unto him hearty Praiſes, and Thankſgiving, for his wonderful Love, and acknowledge that it is a great priviledge that we may obtain by Jeſus Chriſt, even to be brought again to have the knwledge of the living God, which we loſt by our Tranſgreſſion.

His Prayer after Sermon.

GLorious art thou in thy Appearances, O Lord, and very worderful is thy Power, and thy ways paſt finding out: And in this thy Glorious Day, thou art opening a way for the Sons, and Daughters of Men, to return to thee;

thee : And O Lord, thoſe whoſe Eyes thou haſt opened, rejoyce and are glad, becauſe they have ſeen the way of thy Salvation, and the breathings of their Souls are, that their Feet may be kept therein ; and that they may make ſtrait ſteps in their way to thy Kingdom : O Lord, we are ſenſible that our ſtrength, and our Power, and our Ability is only in thee; and therefore are the Souls of thy Children bowed and ſubjected to thee, waiting for the renewing of thy Power, that as our Temptations are renewed from day to day, thou wouldeſt make known thy Power in us, that we may feel the ſtretching forth of thy hand to ſave thy little Ones, out of the hands of the Deſtroyer. And ſo powerful God of Life, break forth more and more in thy Glory, and make known thy Power, in expelling the Clouds of darkneſs and ignorance, and bring the minds, and underſtandings of thy People, to know thee more and more; till they come to the bleſſed Inheritance, among the Saints in Light ; Holy and Powerful Father, break in upon thy People by thy Almighty Power, and ſcatter the dark clouds of Temptation, and cauſe the light of Life to ſhine upon them ; thou that haſt commanded the Light to ſhine out of darkneſs, do thou ſhine into the Hearts of the Sons and Daughters of Men ; Open their Hearts, that they may receive the Truth, and make tender their hard Hearts, that they may live to thee, that Created them, and give a com-

comfortable account to thee of their Thoughts, Words, and Actions, and let them turn to thee before it be too late to repent of them. Powerful God of Life, thy mercy and loving kindneſs doth abound, to a little Remnant that do believe in Chriſt, and do truſt in thy Name, thou haſt been with them in their Fiery Tryals and Tribulations, and to this day thou haſt been the glory of our Aſſemblies, and the joy of our Meetings : We are ſenſible of thy holy Power working in our Souls, and of thy renewing thy love upon us : All that want a full ſenſe thereof, that are ſeeking and crying after thee for it, O let them be brought to a due ſenſe of God : O, ariſe for the help and the comfort of the Sorrowful, the ſighing and the needy Soul ; pour forth the treaſures of thy love upon them that follow hard after thee, and breath for Deliverance, that ſo powerful God of Life, Praiſes may ariſe to thee for all thy Mercies, and abundant Bleſſings, for thy goodneſs and loving kindneſs beſtowed upon us from time to time. Moſt powerful God of Life and Light, let the Eye of thy Favour be turned upon this Land of our Nativity ; ſpare the Inhabitants of this City and Nation, that they may ſeek after thee, let them know the weight of thy Hand upon them, to bow them down to humility and brokenneſs of Heart. Give them repentance for their Sins ; living God of Life, diſplay thy Power to all, from the higheſt to the loweſt omong us,

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and advance the Kingdom of our Lord Jesus Christ, to whom thou hast given a Name above every Name, and let his Kingdom and Glory be exalted over all, and shine forth in the midst of us; Blessed Father of Life, give Wisdom to our Councellors, that they may Councel for thee. Make known thy will and send help from Heaven to all that stand in need thereof, and that wait upon thee for it: Give them thy Holy Spirit, that they may be guided in thy way; Let thy Son Jesus Christ have the Steering and Governing of all things, and let Glory be rendered to thy great and worthy Name, and keep us in the love of God, and in Union one with another; let the stroke of the Power remain upon the Hearts of all whose Hearts thou hast touched at this time, let them be bowed down always in thy holy Worship, and remain in a belief of thy Truth, and cease to do evil, and learn to do well, and walk acceptably before thee, that so Transgression may be finished, and Sin and Inequity may be put to an end; and that Truth and Righteousness may be set up, and shine among us, and that our Souls may rejoyce in thee, that we may magnifie and praise thy Power, and glorifie thy Name; for thou art worthy of all Honour, Praise and Glory, and humble Thanksgiving, for the Manifestation of thy Love and Power: All which we desire to offer thee through Jesus Christ, who art God over all Blessed for ever and ever. *Amen.*

Sermon

SERMON VII.

The Inward Preacher:

Or, the Office of Conſcience.

Preached at Grace-Church Street, *June* 21. 1692.

My Friends,

MANY have been ſent among you, that from living Experience have declared their Teſtimony for the Truth; that you might all be brought to wait for the Teſtimony of Truth in your ſelves: This is that which will ſtand you in ſtead to know the Teſtimony of Truth in your own Hearts to be for you: therefore you are to wait, eſpecially at ſuch times as theſe, to hear the Voice of Truth in your own Souls: For whatſoever the Preacher preacheth, if the Truth in thine own Heart doth not ſpeak Peace, it is not well with thee: Whatſoever Teſtimonies are born of the Truth

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it ſelf ; it is the Truth that muſt bear Teſtimony of thee: That unerring Word that gives to every one an infallible evidence of their Peace with God, or, againſt that which hinders them.

You know our labour hath been to perſwade all People, to hearken to the Truth in themſelves, and to make it their buſineſs and travel and indeavour that they might have unity with the Truth in their own Hearts, that their Conſciences may not condemn them.

For ſuch as you, in whom God hath raiſed his Witneſs, and hath exalted the Truth for a Judge : You are not ignorant nor covered over with darkneſs, as many others are; you do not remain in doubt, but you know the Truth, and have an Anſwer of Peace in well-doing ; and a Condemnation in evil doing ; not adminiſtred to you only by Preachers without, but by the evidence and demonſtration of the Spirit of God in your own Hearts. This is that ſtanding Miniſtry which God hath raied, which can never be put down again, but as each one may put it down in themſelves.

I grant that Men may put it down : You have read, and had it plainly witneſſed to you, even *Killing the Juſt, and Crucifying the Lord of Glory, and of Spiritual* Sodom, and Egypt : Theſe things you have read of, and you that are turned to the Light, know the meaning of thoſe Sayings, by woful Experience ; for when ever you have turned aſide, from a due

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ſubjection to the Grace of God, by which we are convinced, then there hath been a piercing *and Crucifying of the Son of God afreſh, and a vexing and grieving the Holy Spirit, by which you ſhould be Sealed to the day of Redemption*; then there hath been Anguiſh and Tribulation upon your Souls, and if this be minded, it will plant a fear upon your Hearts, and make you afrraid to do the like again, but where this Tribulation and Anguiſh is neglected and put off, there a cuſtom of Sin takes away the ſenſe of Sin: As you know many have had more Judgment at ſome time upon them for a vain word, or a vain thought, than afterward they have come to have for the moſt abominable wicked Action: How came this to paſs? Was ſin ever the better? Or hath it changed its Nature? No, but they are further off from the ſenſe of the Evil of it; This is the word of Truth, to which you muſt ſtand or fall, this is the Stone that whoſoever falls upon it, ſhall be broken and tendered, but if they ſtay till the weight of Truth fall upon them, it will grind them to Powder.

They that will have a life of liberty, let the Truth ſay what it will, I will have my liberty and uſe my Tongue as I liſt, I will be wanton and Proud, and envious and malicious, tho' I know theſe things to be naught, and the witneſs in my Conſcience teſtifies that theſe things are wicked, and contrary to the will of God, yet I will have them: whoſoever comes

to this Mind, the Stone is near falling upon them, and they will be ground to Powder, they are like to Barren Earth which beareth Thorns and Briers, and is rejected, *and is nigh unto Cursing, whose end is to be burned.*

Therefore Friends, I intreat you to hearken to the word of the Lord, it is a holy Word, and an old Word, many have professed it: There are many Preachers that will cry, hearken to the word of the Lord in such a Chapter, and such a Verse; my Testimony this day is, Hearken to the word of the Lord, but where shall we find it? Some will say, I tell you it is written with the finger of God in your own Consciences, and is either for you, or against you: Let your Profession among Men be what it will, this Minister of the Covenant hath no respect of Persons, or regard to Profession, he will not excuse this or that Man, because he makes a greater Profession of his Name than others, this rather is his Judgment, and his Condemnation shall be more swift and sharp, upon him that makes a Profession of Christ's Name: *If Judgment begin at the House of God, what shall the end of them be that obey not the Gospel of God?* Those that take upon them a strict Profession, they do greater dishonour to God, than those that cry out there is no Reformation, there can be no living without sin; these profess what they do, and they do as they profess: But when People come to profess Holiness and Righteousness, and

and Profeſs a Power alſo by which Righteouſneſs is obtained, but live not ſtrickly according to their Profeſſion; theſe are they *That cauſe the Name of God to be Blaſphemed among the Heathen*, more than they that ſay there can be no living without Sin.

Now this Witneſs of God, hath no reſpect to Profeſſion, but hath reſpect to the State and Frame of the Mind of a Man or Woman, that they ſerve God with, whether it be with ſincerity and uprightneſs of mind, and with breathing deſires, that *They may know the good and acceptable Will of God, and what is well-pleaſing in his ſight.* And that they might perform that which is, according to his Heavenly will. Where this ſincerity is, where this cry of the Soul is; the Lord hath regard to it; but where Peoples Religion is only to bear up a Prefeſſion, and hold up an external Fellowſhip and Communion one with another, when this ſinſerity is wanting, the Lord abhors their Worſhip, it is an abomination to God, and no benefit or advantage to themſelves: It is not for the Glory of God, that they make a Profeſſion, but for ſome deſign to themſelves, and ſo they become abominable.

This was the State of *Iſrael* of old, and it is the State of a great many now, that think they do great matters, if they conform ſo far to the Truth, as that outwardly they may not be charged with a Lie, but that they are of ſuch a Society: it is well if ſome would come ſo

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far as to maintain their Society with God's People and their external Profession; but if they have not regard to the Truth in their own Consciences, what is their Profession worth? What will all thy Unity with them signifie? If there be a breach between God and thine own Soul, who can heal that breach? What will their Profession signifie and amount to at last? But *Go ye cursed into everlasting Fire prepared for the Devil and his Angels.* And all the reason to be rendred for it is this, Depart from me, *Ye are workers of Iniquity*: He did not say in that sentence, ye are Lyars, you never Prophecyed in my Name, and I never preached in your Streets; but allowing what they said to be Truth, that they had made a Profession, and held Communion with other Christians, allowing these things, yet notwithstanding it is, *Go ye cursed*, and the reason of that Sentence is, *You are workers of Iniquity.*

Let the dread of the God of Heaven rest upon you. My Friends, it is another thing to make a Profession of the Lord God of Heaven and Earth, than most are aware of, *Let every one that names the name of Christ depart from Iniquity.* What is Iniquity? It is all things that a Man or Woman doth to gratifie their own wills contrary to the will of God, that is Iniqity: Where had all Men Liberty? Where had *Adam* and his Sons their Liberty to fulfil their own wills and to contradict the will of God? Yet nothing is more common in Nations, Coun-

tries and Families, than for People to assume a Liberty to perform and fulfil their own Will, and to bring about their own Interest, Designs and Contrivances, though at the same time they are convinced that it is contrary to the Will of God. Where this Liberty is taken, there Iniquity is wrought; that is Iniquity which is unjust, that which is committed against him upon whom we have all our dependance every moment for Life and Breath, for Food and Raiment, and every thing we enjoy; we have a dependance upon that God that made us, yet vain Men and Women assume a Liberty of gratifying their own Wills, and setting up for the Flesh.

You may remember that passage of the good Apostle when he saw some Libertine Professors of Christianity grow loose and careless, it was well they thought they did acknowledge God in their Meetings, and Worship, but as to the Affairs of the World, they had forgotten that God was concerned in those things; the Apostle takes notice of such Libertine looseness, *Go too now, you that say, to Day or to Morrow we will go into such a City, and continue there a year, and buy and sell and get gain, Whereas you know not what shall be on the Morrow. For what is your Life? It is even a Vapour, that appeareth for a little while, and then vanisheth away: For that you ought to say, if the Lord will, we shall live and do this or that.* You ought to live in subjection to him that made you, you ought

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to have regard to God's Honour in whatſoever you do, *Whether you Eat or Drink, or whatſoever you do, do all to the Glory of God.* Is not this Scripture? Is not this found amongſt the Apoſtles Writings? Do not we hold the Name of Chriſtians which was given to them at *Antioch?* Yea, we are called Chriſtians, and theſe Writings of the Apoſtle are Holy Writings, and what then is the matter that we take ſo little notice of them? That Men do not apply theſe wholeſom Exhortations to the Particularities of their Converſation, but that they go from Country to Country, and from one place to another, and do what they pleaſe, without having any regard to give their Subjection to the Great God: This Looſneſs hath brought into the Minds of ſome ſuch a liberty, that they live without God in the World; when they go ſometimes to Religious Meetings, and when they hear the Name of God mentioned, it may be there comes a little awe upon their Minds, and they have ſome regard to that God that gave them Breath and Being, for the preſent: But if there be not Religion, if there be not a Tie, (Religion ſignifies a Tie, a being bound to God,) if Men be not bound and tied to God, by that which is made known to them, every one will deſire that *which is good in their own Eyes.*

Therefore it is neceſſary for you, my Friends, above all People, you that are come to your meaſure of the miniſtration of the Spirit, to

know and to mind what it doth ſpeak: Such a thing I did this Morning, and I am reproved for it: Such a thing I did well, and I am juſtified and warranted in the doing of it: Thus it is when a thing is well or ill done: Sometimes ſome Men act two or three Days together and never bring their Actions to the Rule, that is like a Man that is building and never minds his Rule, ſo what he builds up, tumbles down again upon his Head. You know there is ſomething in you, that hath a Speaking Voice, an Infallible Voice, and gives Judgment on your Actions, and paſſeth a Sentence either of Juſtification or Condemnation upon you. If you would live ſo as to anſwer God in what you do, you need not fear anſwering Men: I do not fear anſwering Men in all I do or ſpeak. If I do but anſwer mine own Conſcience, I fear no Man, tho' they be of another Perſwaſion and Judgment oppoſite to me: If I keep Peace in mine own Conſcience, I ſhall anſwer the Principle of Truth in my Adverſaries Conſciences, tho' they hate me, and deſpiſe me, and ſeek occaſion againſt me, if my Actions anſwer the Truth of God in my own Heart, they will anſwer the Truth in any Man's Heart: This makes a Man as bold as a Lion.

When the People of God obtain a Reputation to be True and Juſt, and Holy and Righteous, all Men will expect Holineſs and Righteouſneſs at their Hands: What if I profeſs to be one of thoſe People? If I have not the Truth

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in my own Heart? This Reputation tho' I put it on a Cloak to hide my Inſincerity, the want of that Truth, takes away my Courage. It is Truth in all Men in the World that hath a Power, and it is the Power of Holineſs and Righteouſneſs that makes wicked Men afraid, and therefore the Apoſtle argues upon that Subject, the Magiſtrate is clothed with Power. What Power hath he? The Power of Juſtice, and the Power of the Sword. What Sword hath he? A Sword of Juſtice, and he is *a Terror to evil-doers, but a Praiſe to them that do well.* It is true, if I have done evil, if I meet with a Man that is but my Equal; if in Buying and Selling and Commerce I have wronged him and deceived him, tho' he knows not of it, yet I am afraid of him, I am fearful that he will diſcover me and find me out: But if I ſpeak the Truth, and do that which is honeſt in the ſight of all Men, I ſhall not fear any Man; there is no Nation under Heaven but there is a Principle of Truth to be found among them in the Hearts of Men: If I act according to the Principle of Truth in mine own Heart, there is the ſame Principle of Truth in all Men. If I walk up to the Principle of Truth in my ſelf, I ſhall likewiſe walk up to the Principle of Truth in all Mens Hearts; if mine own Heart doth not condemn me, all the World cannot condemn me.

If Profeſſors were reſolved to anſwer the Principles of Truth in their own Hearts, and

go through-ſtitch in their Profeſſion, they might live Couragiouſly: Truth will Crown them with Victory. But if they do not live according to the Rule and Standard of Truth, they are like Salt that hath *loſt its Savour, which is trodden under the Feet of Men.* But where all are one in Truth, they are gathered into the Truth, and they will live according to it, ſo far as they are convinced of it: If you will give them a World, they will not give away an Hair's breadth of the Truth which they have profeſſed; when Truth thus comes to have dominion, then Truth ſhall overſpread the Earth, and the *Kingdoms of the World ſhall become the Kingdoms of the Lord and of his Chriſt*, and Righteouſneſs ſhall rule, and the Scepter of it be ſwayed over the Nations, and they that rebel againſt it ſhall be broken by it, and they that are found in it ſhall have Dominion, and they ſhall condemn Hypocrites and Diſſemblers: Now if you would grow up into this Dominion, you have an opportunity for it, becauſe the Truth is revealed in your own Hearts.

They who go about to walk in the Truth, meerly from what they hear the Miniſters of Truth preach, laying up in their Minds a company of Doctrins, Notions and Tenets, they will ſtumble and fall, but they that will hearken to the Truth in their own Hearts, and regard the Voice of it in all their Ways and undertakings; theſe have a Miniſter at Home

Home with them, they have a Chaplain in their own House; if there be any thing they know not, and if they know not what to do, they ask this Minister of the Sanctuary; others they will ask their Ministers, but your Minister is at home with you: Where hath God appointed any Man to rule over your Consciences? No, God hath appointed Christ only to guide and govern your Consciences, to be *the Author of Faith, and the Finisher of it* too: You that are come to the Dispensation of the Spirit of Christ, keep to the Testimony in your own Hearts; then you have fellowship with one another in the Truth, and you have cause to bless God for it, that God hath so opened the Hearts of one towards another, that the suffering of one is the suffering of all, and the consolation of one the comfort and rejoycing of all: But, alas! Who is in this Fellowship? Only those that are in Fellowship with the Truth, in their own Heart, and really so: If a Man shall break Fellowship with Truth in his own Heart, he will make no bones of breaking Fellowship with his Brethren: As soon as Men break Fellowship with Truth, they are unruly, heady, troublesom, and make no matter of splitting and tearing and rending of Fellowship with others. How comes it to pass that thou hast done this? Thou didst not thus while thou fearedst sinning against the witness of God in thine own Heart. But when Men have once made Light of the great Minister of

the Goſpel in their own Hearts, it is an eaſie matter to make light of all the reſt, if, as Chriſt ſaith, *They have done ſo to the Green Tree, no wonder that they do ſo to the Dry Tree: If they deſpiſe me* (ſaith Chriſt) *do you think they will love you?*

It is moſt evident in a great many at this day, they diſpute againſt Truth, they have taken a Liberty to ſpeak contrary to the Truth in their own Hearts, and then they cry down the Miniſters of it: Do you think any do ſo that keep their firſt tenderneſs? When they were convinced the Power of the Lord reſted upon them; when the Power of God firſt wrought upon you and brought you to Yea and Nay, and to plain ſimple Language and Habit, this was with Joy and Delight for Chriſt's ſake. They that keep up this tenderneſs and ſimplicity of Mind there is no ſcattering, nor rending, or tearing among them, they *keep the Unity of the Spirit in the bond of Peace*, and they are kept together in one.

Friends, you have an opportunity in your Hands, ſee that you make uſe of it; you may bear up and not be deceived by Men or Devils, if you keep faithful to the Principle of Truth in your own Hearts. Let what Reproach and Perſecution ſoever come, here is a Standard, a Foundation and a Rule for you to be Governed by every hour of the Day, ſearch your Hearts and try your Conſciences by it. As ye do this and keep to the Rule of the new Creature,

Creature, of the Regeneration, being changed from a Carnal Birth to an Incorruptible Birth. *If you be born of the Incorruptible Seed,* the Devil cannot corrupt you, evil Paſſions cannot corrupt you; if you keep upon that Foundation that is Incorruptible in it ſelf, then nothing will corrupt you, nor your ways and manners: If you will live according to the ſimplicity of the Goſpel, you will ſerve God, and be Examples to others in the Life of Holineſs and Righteouſneſs, and hereby God ſhall be glorified. This is that which will ſhine forth to the whole Nation, and give a good Report to Truth: But if any that profeſs the Truth be found falſe to their Profeſſion and be found unholy, and deceive and over-reach their Neighbour, they loſe by it, and the Devil rejoyceth at it.

Thus we know the Life of Righteouſneſs is brought forth through the Spirit of Truth, and out-ſhines all, and will reach Gods witneſs in them that are afar off, and bring them near; and happy and bleſſed are they that are found in this Divine Work, conforming their Lives and Converſations according to the new Creature, Peace be upon them, *And upon the whole Iſrael of God:* There is a Miniſter that abides with you, that goes home with you, it is his Teſtimony that you muſt ſtand or fall by: If any one ſhould be a falſe Profeſſor and be cried up, if he be not ſincere he hath not Peace, tho' he flutter a while and make a ſhew, the Worm

of Guilt gnaws him and torments him; such as these have not Peace with God, nor fellowship with the Church: Tho' they seem to be alive yet they are dead, as it was with the Churches in *Asia*, *they had a Name to live, yet they were dead*; tho' they have an empty Name such a one is a living Man or Woman, they are esteemed friends to the Church, but tho' they are commended and cried up, and have a Name to live, yet they are dead; *there is a few names in* Sardis *which have not defiled their Garments, they walk with me in White*, saith Christ, *for they are worthy*; *I know thy Works that thou hast a name, that thou livest and art dead*: See what Christ the bright Morning-star could do; he could look into a Meeting, and see whether few or many had only a name to live, or were really alive, if they were dead as to Sincerity and Truth, tho' they had been among the Church, they would help to break it down, but not to build it up.

You that have this divine Life still stirring in you, and feel the operation that first quickned you to God, prize this Principle of the divine Life above all: What is there can rob you of it? Value not the Friendship of the World: Alas! what can it amount to? Count it as *Dung in comparison of Christ Jesus*, look upon all things with a sound Eye: Peace with God is of that concernment that you cannot be happy here, or hereafter without it; the Friendship of the World I can be without, and the Customs and Fashions of the World I can be without, I can spare these things; but the Favour of God I cannot be without, *and growth in Grace and the knowledge of our Lord and Saviour Jesus Christ*, and a sincere Profession of the Gospel, I cannot be without these things.

My Friends, tho' you do not make a Shew and Flutter in the World as some others do, yet your glory is within, they that are living Members of this

divine

divine Body, the glory and beauty, and brightneſs of ſuch appears in the ſight of God. If you grow in *grace* you will be a comfort to one another, and as the Apoſtle ſpeaks, *You are our Epiſtle written in our hearts, known and read of all Men.* The Lord preſerve & keep you ſimple, keep you in all Sincerity, in that Truth that hath wrought in your own hearts, that you may have acquaintance with your teacher, that he may not be driven into corners, for you may do it and ſtop his mouth and ſilence him too. If you let your Perverſe will Rule, you may ſlay the Juſt, but there will come a Day of his Riſing, then down go you: Whatſoever Men may get by it at preſent, when Truth riſeth, when the juſt one that was ſlain hath a Reſurrection in them, then moſt certain down they go; While you have an opportunity in your Hands and an Intereſt in the Covenant of Life, walk with God according the Counſel and Dictates of his holy Spirit, that you may be brought to an heavenly Fellowſhip, and to pertake of the good Things that God hath prepared for his Children.

My Friends, Pray prize your Seaſons, let no day ſlip, for fear you may miſs a Day at laſt; wait upon the Lord, and let his Fear and a Holy Aw be always upon your Hearts: Then Peace will be upon you, and there will be acceptance of all that you do, *Mark the perfect Man and behold the upright, for the end of that Man is Peace*; when he can reflect upon his paſt Life and ſay, I have walked before the Lord with a perfect heart and done that which is good and well-pleaſing in his ſight, and have not turned aſide to the right hand or to the left, but the ſtandard of Truth hath been the Guide of all my *Spiritual* and *Temporal* Actions. If *Truth* had been thy *Guide* here, then *Truth* ſhall be thy Portion hereafter: If *Truth* guide thee in thy way, then thou ſhalt rejoyce with the Saints, and receive an Inheritance with the People of God, and enjoy that glory and felicity which God hath prepared for them that love him.

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EVerlasting, Glorious, Eternal God of Life, whose kingdom ruleth over all; thy kingdom is an everlasting kingdom, a Glorious and Blessed Day hath dawned, wherein thou art making thy self known to the Sons and Daughters of Men, and thou hast opened an Eye in a Remnant, which the God of this World had blinded, to see the Glory of it. For though we have lived without God in the World, yet thou art near to us, and thou hast called us to Repentance, and inspired our Souls with a desire to thee, and to the Remembrance of thy name, Praise and Everlasting Thanksgivings belong unto thee, who art the Author of our Salvation, who hast reached out thy Hand and laid hold upon us, and sought us out when we sought thee not, and hast made known thy power and love for our Redemption and Salvation; and thou wilt make it known more and more to every upright and sincere mind. O Powerful Father of Life, how hath thy Power and Goodness been Revealed on our behalf? for thine own Name sake, thou hast stood by us in all our Tryals and Exercises, and we have found thee a God nigh at Hand, and thou hast brought a Remnant to desire nothing so much as the Injoyment of thy Presence; thou hast brought them to be sensible, that without thee they can do nothing; therefore in all our Assemblies and Meetings we desire to be Acquainted with thy Power, to hear thy Word which speaks Life to our Souls by which we may live: And Dear and Powerful Father, the Continuation of thy goodness among us doth greatly engage the Hearts of thy Children to offer up Praises and Thanksgivings to thee, Thou hast inclined the Minds and Hearts of thy People to wait upon Thee, and hast opened their understandings to receive thy Heavenly Truth, and those rich and Heavenly treasures which thou offerest them, and hast provided a Cup of Salvation to refresh the Poor and needy Soul. O Living God of Life, reach forth thy Hand, to support and save those that are Breathing after thee, that are sensible of their want of thy presence, and are frequenting the Assemblies of thy People, with hope and desire that they may enjoy a Blessing from thee. Living God of Life, Touch their Hearts with the Finger of thy Power, and let them know that thou art ready to open the Treasures of thy Love, and Life unto them, through the Lord Jesus Christ, that their Souls may be Comforted, and they may offer up Sacrifices of Thanksgiving. And let all thy Children every where render to thy Holy Name, through Jesus Christ, blessing and Honour and Praise; who art God over all, Blessed for ever and ever, *Amen.*

SERMON

SERMON VIII.

Saving Faith, the Gift of God alone.

Preached at Grace-Church-Street *March*, 8. 1687.

My Friends,

YOU that are made partakers of that precious Faith which hath brought you to an expectation of that Redemption and deliverance that comes alone by Christ Jesus, your Minds should be continually exercised in that Faith which God hath given you, for it is a great Gift, a blessed Gift that he hath given to us to believe. This never came of our selves, never was there a true Believer in Christ Jesus, but he received his Faith of God, it was the Gift of God, it was given to him to believe. Other, sorts of Believers there are in the World, that can communicate their Faith one to another, but they are true Believers that have their Faith communicated to them by the Spirit of Jesus

Jeſus Chriſt, it is *Given to them that Believe*, and becauſe it ſo excellent and ſo heavenly a Gift and hath ſuch large Priviledges belonging to it, it is neceſſary that every one that receiveth it, ſhould have a continual exerciſe in it, you may know what it is, and what it doth for you, and ſo come to be experienced Chriſtians: Now all that are partakers of it, they do Believe, and in whom they have Believed, and for what they have Believed, even for the ſaving of their Souls.

The true Faith that is the Gift of God, it is not at all ſhort of a compleat ſaving of their Souls; they that truly Believe, their Faith ſtands in one that they know is able to ſave to the uttermoſt; and ſo a true Believer hath a great Comfort in his Faith above all other Believers in the World, for he knows that his Faith reacheth to a compleat Redemption, unto a compleat Sanctification, unto a compleat fitting of him for the Kingdom of God.

Now there is no ſuch Faith that ever was made by Men, there is no ſuch Faith that all the Wiſe and Learned Men upon the Face of the Earth have either Preached or given forth to be received, for if you come to conſider the divers forms of Faith that Men have Miniſtred, they will fall ſhort of ſaving their Souls, they fall ſhort of Redemption, they fall ſhort of fitting and preparing them for the Kingdom of God, and ſo they have not that comfort, that ſatisfaction, and that inward refreſh-

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ment that belongs to the others, or that accrues to their Souls, that have *the Faith of God's Elect*.

And herein hath been the Priviledge of the People of God in all Ages, as well as in our Age; their Faith hath had a farther extent, it hath reached farther in order to the good of their Souls, than the Faith of all others hath done; what Comfort can a serious Christian take in a Faith that falls short of Righteousness and Redemption? Would it not make a Man or a Woman's Heart ake to think I am a Believer, but yet I have no Faith that reacheth to Sanctification and Holy Living, and Redemption from Sin; all my Faith leaves me a Sinner all my Days; to my dying Hour there is no mastery to be had, no getting victory over Sin, it will prevail over me as long as I live.

This is not that *Precious Faith* that God's Elect have been made partakers of, that works effectually in their Souls; this is not that Faith that can minister real comfort to the poor Soul that is laden with Iniquity, and weary of Sin; the Faith that falls short of Sanctification and Redemption from Sin, is such a Faith as God never gave his People, it came some other way into the World, and it hath captivated most of the Sons and Daughters of Men, and they have expelled the true Faith, (as much as in them lyes) that saving Faith that purifies and cleanses Men from Sin and gives them victory over the World, and have got another Faith

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in the room of it, and they live in their Sins and in their Lusts and Concupiscence, and under the Bondage of their Corruptions, and still remain in Captivity.

But God was pleased to hear and answer the Cry of the Souls of a Remnant, (for which many of us have cause to magnifie the Name of our God) when we had travell'd from Mountain to Hills, to seek where true Comfort might be found, where one should say to us that we should overcome: We know there is no eating of the Tree of Life until we do overcome, nor entring into God's Kingdom till we be cleansed. Some laid an Impossibility in our Way, which made many a one to mourn: What, must we never be cleansed? Must this crooked Heart and perverse Will always remain? Must I be a Sinner and a Believer? A Sinner, and call my self a Child of God? How can these things hang together? These have made many to faint in their Mind, and to say as *David* did in his Distress, *One Day I shall perish by the hand of Saul*: One Day this Corruption will be my Ruin; for all my Prayers and Hearing, and other Duties and Performances, this Sin will be my utter ruin at last.

After many have mourned and been afflicted by reason of the Burden that was upon them, it hath pleased the Lord to visit a Remnant, and to open their Hearts to make known the *precious Faith*, the *Faith of God's Elect*, the *Faith that was once deliver'd to the Saints*: Is this

this the Faith that is worthy of an earneſt contending for, and Preaching for, and Suffering for? Who was ever ſo Mad as to ſuffer for ſuch a Faith as will leave a Man under the power of Satan and his own Luſts? No wonder that ſuch have a Faith that is not worth contending and ſuffering for. Who will expoſe themſelves for ſuch a Faith that will never do them a kindneſs? Now, that Faith which belongs to a Purified Soul, to one that is Sanctified, that Faith delivered to the Saints it is called a *Shield*; when once a Chriſtian comes to make uſe of this Faith as a Shield, he will find the Power of it: A Shield is that which is worn by Perſons that are among Enemies, it is for the defence and ſafeguard of one that is beſet with Enemies, and ſo is a good Chriſtian.

There is a ſort of blind Chriſtians, Friends to the World, their Chriſtianity is worldly, and their Faith worldly, but all true Chriſtians are in the midſt of their Enemies inward and outward, and if they had not the Shield of Faith to defend them, thy would certainly be wounded every day, they would be ſlain and loſe their Lives; The Faith that is called a Shield, it is that by which a Chriſtian is to be defended and ſaved from harm deſigned againſt him every Hour, *For the Devil goes about like a roaring Lyon, continually ſeeking whom he may Devour.* The Apoſtle ſpeaks more particularly to Believers, *The Devil your Adverſary,* he

he is an Adverſary in himſelf, but more eſpecially *your Adverſary* that are Believers, that have believed to the ſaving of your Souls: You that believe that Chriſt is ſent of God, endued with Power ſufficient enough to break his Head, and Power ſufficient to redeem you out of his Service and Bondage, the Devil will be your Adverſary; Let him be ſo if I have but my Shield: This is that which if a Man uſe he will *Quench all the fiery Darts of the Devil.*

If a Man come once to have received the Faith, the true Faith, Faith in the Power of God, this Faith will remain victorious over Temptation; but if thou doſt not keep thy Faith in a continual Exerciſe, thou doſt not deſerve the name of a true Believer; if a Man receive the true Faith and grow careleſs in his Chriſtian Exerciſe, will not this Adverſary the Devil be about his Ears? will not he ſend forth his fiery Darts at him, his Temptations and Snares and Gins to entangle him tho' he be a Believer, if he doth not keep in the continual exerciſe of his Faith? But a true Chriſtian that feels the Power of the Grace of God and is in the continual exerciſe of true Faith, he is like a Watchman or Centinel, that hath his Armour on and his Shield ready, he knows he is on the Borders of his Enemies Quarters, and he keeps himſelf in perpetual Watchfulneſs, in daily Expectation of the Devil's fiery Darts, he keeps his Shield in readineſs; I ſee

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a Temptation lyes in ſuch a thing, but I ſee the Lord's Power is able to keep me out of it. I ſee there is Profit or Pleaſure in the Snare; it is a Hook that is baited, but I ſee the Hook through the Bait, bleſſed be God, and the confidence that I have in his Power, that he is able to keep me from that thing, for all the Baits of Profit, Pleaſure, or the Friendſhip of the World.

A Believer keeps in the exerciſe of his Faith, and conſiders that *his Salvation is nearer than when he firſt believed*; the People that believe are not preſently ſaved, the Work of Salvation is to be wrought after they believe, *for without Faith, it is impoſſible to pleaſe God, nevertheleſs the Foundation of God ſtandeth ſure*, it is founded upon the Power of God; when a Man believeth, the Work is begun; tho' ſome fooliſh Profeſſors tell us, that the Work is done when the Act is only in the Mind; they will tell you what Day of the Month, and ſuch a Day of the Year their Converſion was wrought; but they know not what they ſay. A Man may know poſſibly when it was brought about. A Man may know about the time when God communicated Faith to him; but he muſt know after he is a Believer, then begins the Work of Salvation, the Believer is to be ſaved from this or the other Enemy, he is not preſently ſaved from all, there muſt be a Warfare, a *fighting the good fight of Faith*, before theſe Enemies of his Salvation are overcome; the Devil will not give over becauſe I am a Believer,

liever, and becauſe Chriſt promiſed to *break his Head*; *The Seed of the Woman ſhall break the Serpent's Head.* I am now but putting on my Armour; the Battle is not fought; I have not yet gone through the Peril of the Fight; I am now buckling on my Armour; when the Fight comes, if I have not my Shield and my Armour ready, I may be ſlain for all this; ſome *have made Shipwrack of Faith*, they have not held it, not kept the Faith, but given it away: But ſaith the Apoſtle, *I have fought the good Fight, I have kept the Faith*, I have gotten the Victory.

So People, after they are Believers, they muſt wait to have their Faith ſtrengthned by renewed Manifeſtations of the ſame Power in which it firſt ſtood: They muſt wait upon the Lord, and he will renew the ſtrength of their Faith, Zeal and Courage; and as Temptations are renewed, they have new Courage, and new Strength, and new Ability, and all by this Divine, Spiritual and Chriſtian Exerciſe; they every Day come to ſee the Work they believed for, that which their Faith tended to, ſee the Work in ſome meaſure wrought, they ſee ſome Enemy of their Souls brought down and ſlain, and they ſee their Souls come up to a little more dominion than they had before, they ſee the Devil's Power is weakned more than before, and that he hath not ſo much power as he hath had over them. Theſe things are ſome encouragement to raiſe up in a true Chriſtian living

Praiſes

Praiſes to God; ſeeing, by believing, he hath found thus much encouragement by the working of the Word, why ſhould he not wait on the Lord for the accompliſhment of this Work, that he may believe to the ſaving of his Soul, that he may come to receive the end of his Hope and Faith, the Salvation of his Soul? Now, by thus keeping their Faith in exerciſe, they know that their *Salvation is nearer now than when they firſt believed.* It is not ſo with every one, for many that have believed their Salvation is fartheſt off, becauſe of their negligence, profeſſing one thing with their Mouths, and doing another thing in their Practice, there are ſome things which they believe and profeſs, and yet do the contrary; this puts their Salvation further off, and draws them ſecretly into deſponding, and into a loſing of their Courage and Zeal for God; the cuſtom of ſinning hath at laſt taken away the ſenſe of ſinning. It is ſo with a Man when he firſt tranſgreſſeth the Rule, he is ſomewhat tender and doth it with ſome regret, but after he is come to a cuſtom of doing it he is pretty well at eaſe, and ſo by degrees he goes on towards the ſtate of being paſt feeling. At laſt ſuch ſinners come to dying, they were dead once before and *were quickned through the operation of the Spirit of Chriſt Jeſus*; they were quickned, and if they ſhall die again, if you die a ſecond time, pray remember it is a ſecond time, you that are careleſs and ready to die, remember it is the ſecond Death that you are going

ing to, and consider that if you *die the second Death, you shall have no part of the first Resurrection*, better such had never been born at all, than after they have lived in hope, to lose it again. This is that which was upon my Heart to commend unto you, that you may partake of this *precious Faith*, that hath a tendency to the saving of the Soul, and fitting you for the Kingdom of God. Hath God given you to believe? And will you not believe that you shall live without Sin? If you come to obtain this precious Faith, you will believe that you shall come to live without sinning against God, and have the light of his Countenance shining upon you. He that truly believeth his Faith reacheth to this, and he will say to himself, I am saved a little from the liberty of my Tongue, and from many Sins of an evil practice. God hath redeemed me from my Vanity, Pride and Passion, and other things that were troublesom, the Lord hath redeemed me from them; I see the Work is going on, and I am nearer to the Kingdom of God than when I first believed: I have gotten Victory over many of my Spiritual Enemies, and I hope the Lord will carry me on and keep me by his Power through Faith unto Salvation; hitherto the Lord hath helped me, I have not fought in vain, I have not been beating the Air, but God hath given me victory over the Temple inwardly and outwardly, so that he could not prevail, whil'st I kept *the Shield of Faith over my Head, but when I have*

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been careleſs and not exerciſed my Faith as a Shield, I have been weak as other Men.

You are not called to weakneſs and feebleneſs, but to the power of God, that you may be exerciſed in it, and by it be kept from the evil of the World; there is a poſſibility of being kept if you be faithful to him that hath called you, that is *Chriſt Jeſus, the Captain of our Salvation*, and if you follow him ſtep by ſtep and do not run headlong all at once; when you ſee a great deal of ſin and corruption before you, and ſeek to maſter it in your own ſtrength, you will loſe the victory; the ſame Word that ſheweth us our ſin, ſheweth us our own inability to overcome it, and that we can do nothing without divine aſſiſtance; tho' we lye long ſtrugling under the weight and burthen of ſin, we cannot of our ſelves get victory over it, we cannot bring Judgment into Victory, God muſt have the glory of it. If you keep to Jeſus, he will carry on the Work; you did believe in him, for he did work this Faith in you, and he will carry on his own Work, and his own Work ſhall praiſe him. All others that talk of Faith, and make an empty profeſſion, they diſhonour God, they talk of perfection and living without ſin, but never experience it, and ſo bring diſhonour to God; if you wait to ſee this Work carried on, if you believe and exerciſe your Faith for the overcoming of your Sins and *perfecting of Holineſs in the Fear of God*, you will hereby bring Glory to God, who alone is worthy of all Praiſe, who is God over all, bleſſed for evermore. *Amen.*

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MOst *bleſſed*, *holy* and *unchangable Lord God*, thou haſt viſited us by *thy dear Son* and *our Saviour Jeſus Chriſt*, to gather us to be *a People* unto *thee*, who once were *not a People*, and once *not gathered*. *Everlaſting Father*, thy *Mercy* is great, and thy *Goodneſs* is great, and to be greatly priz'd by us all, thou hadſt *Compaſſion* on us to help us when we could not help our ſelves, and thou haſt laid help upon one that is *mighty* and *able* to ſave to the uttermoſt all that come unto thee by *him*. *Bleſſed God and Father of our Lord Jeſus Chriſt*, we give *thee* thanks for *thy* abundant *Mercy* and *Goodneſs* extended to us. *Lord God eternal*, extend *thy Mercy* more and more. *O Lord* viſit the *Children of Men* in *all Nations* with the *knowledge* of *thy Truth*. *Bleſſed Father of Life*, we pray and cry to thee, that *thy Work* may go on, and that it may *proſper* and *encreaſe*, and let the *Day of thy Viſitation* be extended, and reach forth *thy Almighty Arm*, that the *Children of Men* may be gathered unto *thee*. *Bleſſed Father of Life*, thou haſt ſhewn *Mercy* to *our Souls*, and we have ſeen the *Goings of God in his Sanctuary*; thou haſt, by an *out-ſtretched Arm*, gathered us to be *a People* to thy ſelf: *thou* haſt appeared for *thy People* in *all Ages*, and thou haſt ſaved them out of *Oppreſſion*, and ſtilled the *Fury* of the *Enemy* and *Avenger*: Thou haſt cut *Rahab* and wounded the *Dragon*, and made way for thy People *Iſrael*, that they paſſed through the *Red-Sea* as on *dry Land*. *Lord*, do ſo for *thy People* ſpiritually in *our Day*, and *make Way* for them and *open the Door* that thy *Goſpel* may ſpread and run and be glorified, and have a free courſe among us, and that thy *Worſhip* may be ſet up and *pure Incenſe* be offered up to thee. *O Lord*, this is the *Cry of thy Servants*, and the *Voice of their Supplications* to *thee*, that *thy Spirit* may be poured out abundantly and operate upon them, that *thy Word* may be profitable and welcome to their Souls. *Bleſſed Father of Mercy*, thou haſt bleſſed thy *Children* and *People* with *Spiritual Bleſſings* in *Chriſt Jeſus*. Thou haſt given us *thy Pleaſure* this Day, and bleſſed be *thy Name*, thou haſt refreſhed *our Souls* at this Seaſon, let *our Praiſes* aſcend as a *ſweet ſmelling Savour* and *acceptable Service* to thee, and for all *thy Mercies* and *renewed Favours* and *Bleſſings* to us, and to all thy People both here and every-where. Let *Thankſgiving* and *Living Praiſes* be rendred to *thee*, for *thou* alone art worthy of all Bleſſing and Praiſe, who art God over all, bleſſed for ever. *Amen*.

FINIS.